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"All He Has Is Ours"

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Monthly Thoughts

BY CHARLES FILLMORE

To Be Used from November 20 to December 19

Illumination: Jesus Christ is the inspiration of my understanding. His Truth fills my being with praise and thanksgiving.

Prosperity: In the consciousness of the Christ superabundance, I am rich indeed.

Healing: The weak claims of the flesh are cast out, and the abundant Christ life, strength, and health are built up within me.

For instructions about these thoughts turn to page 48

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Fruit of the Spirit

from the writings of

CHARLES FILLMORE

The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law.

MOST HEALING systems recognize joy as a welcome factor in the restoration of health to the sick. "The joy of Jehovah is your strength" is based upon a principle recognized by those who help to bring about strength of mind and health of body.

Now we have reports of a sanitarium where laughter is the only healing remedy. The time was when such an institution would not only have been subject to the ridicule of the community but its promoters would doubtless have come under insanity regulations. But now that not only psychology but medical therapy is giving attention to the effect of the emotions on the health, the systematic cultivation

of joy is looked upon favorably as a healing agent.

The mind puts kinks in the nerves in ways beyond description. A thought of fear will stop the even flow of life in some nerve center deep down in the body and form a nucleus for other fears to accumulate, and finally congest the blood concerned in some important function. The impact of energy of some kind is necessary to break the dam. Physical exercise will sometimes do it, or massage, or electricity; but these are temporary remedies. None of them has touched the cause which is mental—fear.

There are various methods of erasing fear from the mind and preventing its congestion in the body. One of the most direct and effective shatterers of fear is laughter. Laugh your fears away. See how ridiculous they are when sifted to their foundation. Nearly all persons have some pet fear, and they give up to it without trying to find its factual foundation.

Christian metaphysicians of course know that the only permanent cure for such cases is a heartfelt trust in God as the one and only source of good to man. A daily prayer for wisdom and divine guidance in the conduct of one's affairs will restore peace and harmony to mind and body, and health must of necessity follow.

"A glad heart maketh a cheerful countenance;
But by sorrow of heart the spirit is broken."

Solomon or some other wise author of Proverbs wrote that thousands of years ago, and it is a good doctrine today. Historical records of the race go back about six thousand years, and it is found that people have changed very little in their dominant

characteristics during that time. Solomon, reputed to be the wisest man of his age, rendered his judgments from the testimony of the emotions rather than from the facts as they were given in his court. The Bible tells of his appeal to the love of the two women who claimed the same infant, calling for a sword to divide it and give each woman half. The real mother begged that the sword should not be used, and of course the case was decided in her favor.

Legend says that Solomon amazed the Queen of Sheba by his quick solutions of the problems she proposed. She dressed a group of boys and girls in exactly the same clothes and demanded that he tell the sex of each. He ordered basins of water to wash their hands. The boys all plunged their hands in the water and got sodden cuffs, while the girls carefully rolled up their sleeves. Then a combination of real and artificial flowers was brought in; the Queen demanded that Solomon point out the difference. He sent for a swarm of bees and readily made a decision. The Queen was so pleased with Solomon's wisdom that she made him a love offering equal to three hundred and sixty thousand dollars.

In our modern revival of spiritual healing we find sadness and sorrow to be the cause of many physical ills. We also find that happiness is natural to man and that he can release it from his inner life through an understanding of Truth. When man understands the joy of the spiritual life he ceases to mourn over the disappointments of the phenomenal world.

That there is an intimate relation between happiness and health goes without question. When you

feel good you sing either audibly or silently. Singing promotes health because it increases circulation, and a good circulation is a sign and promoter of health. If the blood stream were never congested and all the nerves and pores were open and free and swiftly carrying forward their appointed work, there would never be an abnormal or false growth in our body. It follows logically then that we should cultivate those things which stimulate naturally the currents of life in the body. One of these, and a very important one, is joy.

No one likes to take medicine, but nearly anyone can sing a little song, and those who have tried it right in the face of suffering will tell you that it is a marvelous health restorer.

The reason that singing restores harmony to tense nerves is that its vibrations stir them to action, thus making it possible for the ever-waiting healing Spirit to get in. The human voice is located right between the thyroid glands, the accelerators of certain important body functions. Every word you speak to a greater or less degree vibrates the cells up and down the body from front brain to abdomen.

The Spirit of health, or as the doctors call it, the restorative power of nature, is always right at hand awaiting an opportunity to enter in and make whole and harmonious all discords in the body. Back of every true song is a thought of joy. It is the thought that counts in the end, because it is the thought that furnishes the propelling power to the healing Spirit; consequently we should sing with the thought that the Lord is right with us and that His joy is giving our words the healing unction; as Jesus

said, "that my joy may be in you, and *that* your joy may be made full."

Pythagoras taught that the universe is God's symphony and that all the suns and planets sing as they swing their way through the heavens.

"But how," you ask, "does music affect one's finances?" The same law of harmony holds good in all nature, which is the outlet of Spirit. The broken law of financial supply can be mended in a manner very much as the broken law of health.

We all live in a radiant substance that vibrates in harmony with our mind activity. If we are worried and anxious we set up currents of energy in the body that are reflected to our thought atmosphere, which is congested or liberated according to the character of the thoughts we send out. Hence Jesus said, "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?"

We sing, "There shall be showers of blessings" and many other prosperity songs with the idea of wooing the Spirit of prosperity. An even flow of finances will follow the man who sings joyously and continuously proclaiming God as his unfailing resource.

If through fear of lack or insufficiency you have congealed the supply currents in your world, begin at once to set them free. Don't be so anxious about your finances. Co-operate with the divine law of supply, which will work for your prosperity day and night if you will open your mind to its inflow. Cultivate the gladness and joy resources of your mind and trust God in all your ways.

The Gift of Grace

ZELIA M. WALTERS

ADINAH GLANCED at the people passing in small groups on the road below. There were so many people, she thought, for such a quiet neighborhood. Then she remembered that they had passed that morning, going in the other direction. She had wondered briefly then, and Drusilla had left one group, run up to the gate, and called out: "Come with us, Adinah, the new Teacher is in the town. We are going to see Him and hear what doctrine He has to disclose. Perhaps there is a word of hope for Israel. Those who have heard Him tell such wonderful things."

But to all of Drusilla's urgings Adinah said no. What cared she for a new Teacher or a new doctrine. Indeed, she hardly cared what might happen to Israel. Her world was filled with her own burden. Was ever a maiden so young and fair doomed to bear such agony and terror! "O Lord," she prayed sometimes, "let me wake from this as from a dream. I will render unto You whatever gift I may. I will give You my whole life. Deliver me from this!"

Then she would think in scorn of her prayer. How could the great sovereign God, ruler of all the world, hear the prayer of a simple Jewish maiden? He might hear a king or a conqueror or a learned sage, but not some small, unknown person. No, there was no help for her, only the black gulf ahead into which she must fall.

As she stood looking down the path, someone came running toward her. It was Drusilla. Adinah's first thought was to hide, but there was no place to go.

"Oh Adinah, Adinah, you should have gone with us! It was wonderful! No man ever spoke as this Teacher, Jesus did. I will come over soon and try to tell you some of His words. And just to look upon Him! It made you want to live better. Some were whispering that He is the Messiah. I do not know, but surely He brings salvation. And it is all so simple. He said we must not hate anyone. We must seek to bring forth God's kingdom here on earth, and we do it just by helping others. We don't have to learn all of the rabbis' laws. Just be kind! Isn't that simple? And, O Adinah, we saw Him heal two people!"

"Heal!" exclaimed Adinah, startled into attention. "Do you mean He cured them of real ills?"

"Yes! Just listen to this, if you ask whence His authority came. The crowd was going away. The Teacher and those who attended Him were going down the hill. There was a little boy limping along, holding onto his mother's hand. His foot was turned out and withered and of no use, except that he put it down like a stick. Jesus came close to him and then stopped. When the boy looked at Him, He smiled and beckoned. The boy let go of his mother's hand and limped toward Jesus. Jesus bent over and talked quietly to him. Then He put His hand on the boy's head, and the boy went running to his mother—running just like any other child. There was no limp, and the foot was round and straight

like his other one. We who were near enough to see stood almost unable to believe our eyes. The mother cried out, then she and her friends knelt around Jesus and uttered broken words of thanks. His face was like the morning as He looked upon them and then slowly turned to the path.

"We followed, not too near. We were in such awe and wonder that we dared not crowd upon Him. At the foot of the hill a most loathsome man came crying: 'Unclean! Unclean!' and all of us got out of his way. All except Jesus. He stood still and when the man fell before Him and clasped his hands around His feet still Jesus did not draw back.

" 'What wilt thou?' He asked.

" 'O Lord, if Thou wouldst make me clean!'

" 'I will. Thy faith hath saved thee. Go in peace.'

"I know no one will believe it, except those of us who stood there beholding it, but I tell you truly that the man straightened up. His sores were gone. I had seen his hands, with the fingers eaten down. I looked again, and the fingers were straight. Still scarcely believing, I looked at his face. The nose was restored; the skin was firm and clean. I tell you, the man was healed. I saw it. He felt over the place where the sores had been and then he threw himself down at the Teacher's feet and tried to pour out his thanks. He kept saying: 'All I have, all I am is Yours, O Lord. Use me as Thou wilt. I am Thy man.'

"Now, I ask you, Adinah, was not this something worth seeing? And what manner of man must He be who could speak such words of power? I wish you had been with us. We needed no healing; but

to see such a thing! I can never forget."

No need of healing! Adinah pressed her hand to her breast. But, no, she would not speak. Once she gave name to the terror, all hope in life was at an end. What if Drusilla was right! What if there was healing! But then, she must not think of it.

"Drusilla," she said, "I cannot believe that a leper was healed. Such a thing has not been since the ancient days of the prophets. There are no miracles today. Lepers die in loneliness and agony."

"I knew you would not believe me, Adinah. You would have to see for yourself. But the Teacher has gone on His way. Some say He is going to Jerusalem, and others say elsewhere. But if ever He comes this way again, I shall surely hear Him, no matter how toilsome the way. And next time you must come with me and know for yourself. Perhaps He has something that women could do for Him, and we could serve Him, too. That would be glorious."

Drusilla ran to join the group that lingered for her.

Adinah bowed her head upon the gate. "God, if You should have mercy upon us! If You should send a new prophet to speak Your word!" She must not have such thoughts. The pain was worse when they passed. Slowly she turned into the house. "Adinah!" cried her stepmother in a high, fretful voice. "Can you do nothing as I bid you? This sewing—it is all wrong. And I told you just what I wanted. What ails you?"

Through stiffened lips Adinah spoke, "I will take the stitches out and do them again tomorrow."

"Tomorrow! Tomorrow! Always you are putting things off and mooning about in the garden. But perhaps it is better that you take your sullen presence out of the house. There is enough trouble here without you. I shall speak to your father about it. Why can you not marry as other maids younger than you do? But who would want to marry so wearisome a maid?"

Adinah turned and fled. She must be respectful to this woman her father had wed. But someday when these sharp things were said she would answer back! She went out of hearing of the angry voice and the tumult of the two quarreling children. How she longed for the peace and quiet that she remembered at home in the old days!

The pain in her breast called her back to the present. Yes, it was getting worse. To whom might she go for counsel? Not to her father, who looked so worn and troubled. Not to any neighbor or young friend; not to the priest, brooding, mystical old Kalliel; not to Ithamar. Oh, never, never to Ithamar! He must always remember her as young and fair and beloved. She must go away, far away where he would never hear of her again.

She heard a familiar step upon the path beyond. It was as if her thoughts had summoned him.

"Adinah, my dear one! What good fortune that I find you in the orchard. Here we can talk with none to hear and censure us. Now, I shall tell you why we should be wed—and at once! My house is ready, my work goes well, and I have more than enough to care for a wife. I am very lonely. I sit at my door in the evenings and think what it would

be like to have you there beside me. The plants in the garden need a woman's care. And, oh, how I need the love you can give! You are not needed here. Perhaps they would even be glad to see you go. Think of what our life together could be. Adinah, Adinah, my dear one! Come with me!"

He was drawing closer to her, but she gently drew away. How she longed to say yes, to put her hand in his, and to follow him.

"Ithamar, there is a matter I must see to before I think of anything else. Give me a little time."

"What is this mysterious thing you must do? Can you not tell me? Perhaps I might help you. A girl should not attend to puzzling matters alone. I want to share your every burden, to help in your every need. That is what marriage is for—to share joys and sorrows alike. Tell me, how long will this matter take? When can you give me an answer?"

"Another month, Ithamar! Ah, do not ask me before then!"

She had almost more than she could bear. To be offered such love and be obliged to turn away from it! It was too much, how could she bear it?

So sensitive was he to her feelings that he said no more. He pressed her hand and turned away. At the orchard gate he turned. "Adinah, I will be back on the day you set. Then the light will be kindled in our home."

She waited until it was dark in the house and then went in quietly and crept to her bed. She was so exhausted by the emotions of the day that sleep came quickly. Her last waking thought was of what Drusilla had told her.

"Certainly there is no cure," she thought, only half-awake. Then suddenly she was saying: "But He heals! He heals! Where can I find Him?"

Then she slept.

She was awakened by someone shaking her. There was a light in the room, and an angry voice called to her.

"Wake up, wake up, you wicked one! You shameless one! So you have been hiding this horrible thing and staying in our midst. How dare you! Get out of the house quickly. Dwell with the unclean to whom you belong."

Adinah was wide-awake now. Her stepmother hovered over her, then drew back a little so as not to touch the girl. Adinah was aware that her clothing was disarranged. The sore place could be plainly seen. She saw her father at the door of the room, his face working in grief.

"Peace, Japhia! Leave us. I will talk with my daughter," said Hadlai.

"She must get out of the house now," said Japhia shrilly.

He closed the door upon her.

"My child, did you not know?"

"I hoped it might not be. I looked each day to see the sore getting better. When I was sure I meant to go away."

"O my child, so young and fair! How can I see you an outcast!"

"But I must not stay here. I will go now."

"We must do what we can. I will think of some way you may have shelter. Take the pallet and lie down in the orchard until morning. I will give you

money. I will arrange that you have food. I will summon the Greek doctor who is said to be so wise."

"Ah, do not call the doctors, my father. You know there is no healing for this. Since the days the prophets spoke the sure word of the Eternal there has been no healing. I will go away, and while I live I will remember the goodness of your love. It has always been around me. I shall find comfort in it whatever way I must go."

"Nay, my child, I will think of a way; and always I will care for you. You must not think you will ever be as one of these wretched beggars in the byways. You are not alone."

He carried the pallet outside and arranged it beneath a tree. After assuring her of his love and care, he left her and closed the door of the house between them. Now it closed between them forever! She was as much set apart as if she had died and gone to the mystery realm of Gehenna. Of death she had no fear or dread. It was life that was full of horror!

She must be gone before the dawn and she must go far enough away that no one would ever know her. She arose and put on her day clothes, the only things she had carried out of the house, which once was home. She was thirsty and paused at the well. No, she should not drink from the bucket that the others used. She must wait till she came to some pool.

She took the path toward the wild land they called the wilderness. There would be no houses. She might meet a shepherd who would wonder briefly why she was alone in such a place.

The dawn saw her trudging steadily northward.

She had seen no one. Surely she was far from home by this time. Later, when the sun was high she began to stumble from weariness, pain, and hunger. In the shade of a tree she lay down and wished that death might come.

She was aroused by voices on the path below her.

"But suppose He has gone on. We cannot follow through the cities seeking Him."

"Ah, but they said He would sleep in the village. He will not be on His way so early. We shall find him."

"But suppose He cannot do it. All of this hard journey in vain!"

"He *can* do it. God's power rests upon Him. God has visited His people again. I know I shall be healed."

"But suppose we cannot pay Him; we have so little money."

"His gifts are not for money, but for love."

Then they passed out of hearing. Suddenly Adinah was awake and alive again. These wayfarers were talking of the Teacher that Drusilla had heard. Why, Drusilla had said she saw Him heal a leper. Suppose it were true! She started to her feet, all weariness forgotten. She must follow those who were on the path. They were seeking Him. Had God indeed visited His people again? Was there hope, a hand to lift them from despair?

The two travelers were taking a turn in the path. She hurried to keep them in sight. She would not hurry to overtake them, though there were many questions she would like to ask. Was it true that

He asked no money, but gave His gift for love? But how can He love her when He did not even know her? Would He sit high and aloof when she found Him? Did He turn a friendly face upon some, while others He would not notice? No matter, she must seek Him now and see for herself. And underlying all her troubled thoughts was a thrilling hope. Perhaps He was really God's envoy and could heal lepers!

She had had no food and but little rest, and her weary body faltered. The two were out of sight, but they could hardly have turned off the path into the rough wilderness. She kept on, torn between hope and despair.

Then she saw in the distance the clustered buildings of a tiny village. She spurred her failing strength to go on. As she drew near, she saw a group of people standing beside one of the houses. Upon a bench by the door One was sitting, and all were giving heed to Him. She knew He was the Teacher.

The house stood upon a knoll, and a steep path led up to it. She climbed the knoll on her hands and knees and then sat breathless just outside the circle of people. It was He! She was sure of it. There was no nimbus of light shining around Him; He looked like any other wayfarer. Yet there was something that set Him apart. Dare she totter the few remaining steps into His presence and ask for the great gift? No, she could not. She could only gaze, mutely appealing. Her father's words suddenly echoed in her mind: "You are not alone!" Ah, if her father were only here to give his strong arm, his reassuring presence! "You are not alone."

The Teacher looked straight at her and then began to walk toward her. In a moment He stood looking down into her eyes. Though she had not strength to rise, she was no longer afraid.

"My child, what wilt thou?"

"Lord, that I might be made clean!"

"According to thy faith be it unto thee."

There was a sensation as if all her body were shaken. But she did not take her eyes from His. Slowly, slowly she stood on her feet. She did not need to ask about the hideous sore place on her breast. She was healed. Never before in her life had she experienced such a perfect feeling of well-being. It was almost as if she could lift her arms and float in the air. Not only was she well in body, but the frightful turmoil of her mind was gone. "The peace of God, which passeth all understanding!"

"Lord, Lord! My life is too small a gift, but all that I am, all I can do is Thine. Lord, bless me and use me!"

His luminous eyes were smiling into hers. She was accepted! She belonged to Him always! She closed her eyes in the ecstasy of the moment. When she opened them He had gone back to the house. Someone passed her, leading a stumbling, crippled child. She did not give a thought of pity. "But you are healed!" she whispered.

Soon she was on her way home, her feet scarcely touching the rough path. Back to her beloved father. Back to Ithamar, whose love reached past every barrier!

She would carry peace and love to those near to her, those whom God had entrusted in her care.

Practice

GEORGE E. CARPENTER

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PROBLEM! Problem! Who has a problem? Did you say, "I have"? Then you are one with whom I want to chat. You and I have something in common—perhaps not the same problem, but at least the fact of possessing one. We won't talk about this with an attitude of "misery loves company." Instead of our holding a lodge of sorrow, or our sitting each by himself in a corner and bemoaning our fate, we shall exchange ideas as we view our problems in the light of Truth.

Life is a series of experiences—triumphs or disappointments, joys or sorrows. Every man faces problems—some trivial, some large, some happy, some sad. As we observe the different ways in which various persons meet similar problems, we naturally wonder which is more important—the experience or the way in which it is met.

To most persons a problem is a burden from which they are seeking release. Some persons submit more or less gracefully to their burdens, believing them to be trials to which all flesh is heir and from which there is no escape. Other persons rebel against what they call cruel fate. Yet in neither case do these persons find freedom from their cares. Contrast the passive submission or the futile railing of all such persons with the positive, fearless attitude of a third class—those who neither spend their

strength in vain reproach nor bow before "the slings and arrows of outrageous fortune." These persons have caught the vision of life as a school. They realize that the problems of life are but opportunities for them to learn, and to grow stronger physically, mentally, and spiritually. Their successful solving of their problems, their triumph over things to which others succumb, proves clearly that this or that experience is of small consequence—the all important factor is the attitude of the individual toward life. Our reactions to the problems that we face determine our progress toward the true happiness that lies in attaining the Christ perfection.

The wise accept their problems as opportunities for growth, or progress. We can smooth the pathway of life by recognizing that everything that we desire to do or are called on to do is a problem, something to be done, a lesson to be learned. We can free ourselves from all sense of burden by knowing that our problems—the things that annoy us, sadden us, or otherwise keep us from being care free—are but rungs of the ladder that leads up to the spiritual heights. As we solve each problem we move one step nearer to at-one-ment with God.

Before you reject the statement that everything is a problem, let us consider some illustrations. Suppose that you wish to leave a room: you merely open the door and walk out. Is it a problem for you to open the door? You probably say: "Of course not. It's too easy." True, but isn't it easy because you understand how to open the door and have opened it many times? Suppose that as a "matter of life or death" you had to open a locked safe and that you

did not know the combination and could not get it. Would you call that a problem? I would, and I think that you would too. We would probably be floored. Yet there are men who, without tools and without fuss or worry, could quickly open that safe. They could open it because they know how and because they have opened safes whose combinations were not available. You may supply as many more illustrations as you choose. But the longer you study this question, the more you will realize that whether or not we name a thing a problem—as the word is commonly used—depends entirely on our understanding of the thing that we are undertaking and on our faith in our ability to apply our knowledge.

Understanding and faith are attained only by practice. You may turn to books and make an exhaustive study of some subject, and thus you may acquire an extensive knowledge of it. But until you, with faith, begin to apply your knowledge, begin to practice using it, you will not truly understand your subject.

When they began their experiments the Wright brothers had but little knowledge and less understanding of aviation. But they had faith. As day by day they made their faith active by using their scant knowledge, their faith grew stronger, and they attained greater and greater understanding, until finally they gave to the world the airplane. During their experiments, they met problems that would have caused some persons to give up. But these men persisted in putting their faith and their knowledge into practice. They faced many things that were hard to do—things that aviators now do as easily as you

walk. Those things are easy of accomplishment today as a result of understanding and faith acquired by practice.

The dictionary says that practice means "to perform certain acts often or customarily in order to acquire proficiency or skill." A thing that you do easily and well, because of practice, you do not call a problem. Whether it is to drive a car, bake a cake, or demonstrate health, you do not fear the outcome. You have done the thing before. Therefore you can do it again. Your understanding and your faith have been developed by practice.

You may say, "That is true of everyday things—work that I do with my hands or my brain. But what of the complex things in life—human relationships, heavy losses, and great sorrows?" You may say, "I am facing a new experience, a problem that I have never met before. Such a thing has never before come into my life, and I have no knowledge of it. I don't understand it, and I have no one to help me. I am all alone. I don't know where to start on this problem."

My friend, you are not alone. No one is ever all alone. There is always God. At the center of your being is the infinite One who says, "Lo, I am with you always." This is your starting point: Begin now to practice the presence of God.

Sooner or later there comes to every man an experience that baffles him, circumstances that menace his life's work, or sorrow that threatens to crush him. These things are not jests of a capricious god; they are a part of the divine plan; and they offer opportunities for spiritual growth. If you are facing a trying situation, begin to realize that God is

standing by you; begin to practice the presence of God by making active your faith in Him as your all-sufficiency, your help in every need.

You are not totally ignorant of God. Every one has some understanding of the Father. In every one is a spark of the Christ light seeking to shine forth. This Christ light in you is your understanding. Let it shine. Begin to use it to bring joy and happiness to others. As you use it, it will grow brighter and brighter until its radiance will reveal to you the solution to your problem. In fact, your problem will have ceased to be a burden; it will have been dispelled by your divine understanding's working through your active faith in the presence of God.

If you are beset by doubt, worry, or fear, put it aside for a time. Few problems are so immediately pressing that they cannot be ignored for a few minutes, hours, or longer. During this time (even a few seconds will help) forget your trouble, and give your attention to God. Seek to learn His will for you, and, while you are seeking, strive to live according to your highest concept of good. Your persevering faith will surely be rewarded. Either you will find the way out of your difficulty or you will find that your fear was groundless—your alarm was but a product of your imagination. Truth students soon learn the soundness of the philosophy expressed by some one who said: "The troubles about which I worried most were those that never happened."

Do you ever look upon a person who has attained a conscious realization of God as the one Presence and the one Power—a person who seems to live apart from the strife and turmoil of the material

world—a person whose life is a beautiful symphony of divine love as he dwells on the mountain top with the Master? Do you long to enjoy such happiness? Do you aspire to the perfection that you see your brother expressing? You can realize happy companionship with God, if you will heed the call of Jesus: "Follow me."

To follow Jesus you must be about your Father's business. You cannot attain the Christ perfection by sitting down and wishing that you were like the Master. If you would be like Him, you must work as He worked, serve as He served, and love as He loved. It is well to keep the Christ before you as your ideal. It is well to spend time in prayer and meditation, but you must remember that the purpose of prayer is to fit you for greater service. In the silence you learn God's will and gain the strength and understanding that enable you to do His will. But if you neglect to put into practice that which you realize in the silence, your realization is ephemeral. Only by active service can you follow Jesus and move toward your ideal of divine perfection. Only by living the Truth that you know can you grow in the image and likeness of the Creator.

Perhaps you feel that your progress is slow and that you deserve better things. Perhaps you aspire to a state of consciousness that seems to elude you—one that seems to lie just beyond your reach. You may feel that you are on the verge of a great demonstration, yet your efforts seem futile. In seeking the thing that is blocking your path look beyond your present aspiration. Have you solved your old problems? Are you working on something that is

diverting a portion of your attention from your chief desire? Very likely the thing that is intruding on your time is a problem of yesterday.

Any problem that we fail to solve correctly or that we make no attempt to solve will present itself again and again until we have mastered it. We cannot dodge the lessons of life; each must be learned sooner or later. The man who makes the most rapid progress is he who learns each lesson as he meets it. Having learned it, he is free to give his entire attention to the next experience. By withholding from us the greater things until we have learned to bear the lesser God insists that we walk step by step. There is an easy way to enter the kingdom of heaven—the way of love. But there is no short cut. No man can steal in by the back door. The divine plan is based on harmonious growth. All is in divine order. The tree cannot bear fruit before it has brought forth the blossom.

The Truth side to the question, "How can I solve my problem; what shall I do to be free?" is that in Truth there are no problems that we should accept as burdens or punishment. There are only God and things to do in His service. There always will be lessons to learn, work to do, love to share with our fellow men. You would not have it otherwise. You are not seeking freedom from responsibility nor do you wish to evade your duty to God and man. The Christ, whom you follow, abides in your heart after many centuries because of the loving, unselfish service that Jesus gave to His brother. You strive to love as He loved, and you glory in the privilege that is yours.

The freedom that you crave is release from the bondage of doubt. You do not doubt God, but you doubt your ability to please Him. You question whether your best efforts in the Master's service are good enough. Of course they are not good enough when measured by the standard that Jesus gave to the world. They are insufficient to win for you the pearl of great price, the supreme realization of Jesus: "I and the Father are one." But fear not. Today your best is good enough for the moment. Your only concern is to do better today than you did yesterday. Step by step is the law of growth. God does not expect the acorn to be a mighty oak before it has been a sapling.

The way to grow in all things is: Practice. Freedom from anything that restrains, burdens, or saddens the soul on its journey back to God may be won by the practice of the presence of God.

HELP US SPEED YOUR CHRISTMAS UNITY ORDERS

1. Mail your order NOW. (During the busy Christmas season several weeks are required for an order to be filled and reach its destination.)
2. Give the COMPLETE NAME AND ADDRESS of EACH person to whom you wish literature sent.
3. Be sure to NAME THE MAGAZINE OR BOOK you wish sent to each person.

By following these suggestions and blessing each order you send you will help us to give you prompt service. THANK YOU.

What Did You Say?

L. STEVENS HATFIELD

Thy speech maketh thee known.

YOU WHO READ the advertisements in magazines may be familiar with the one that infers, "She was a lady until she began to speak." All of us are known by what we say and how we say it, and sometimes our speech betrays us even as Peter's speech betrayed him when he denied Jesus.

Thoughts and words are the tools that God has given us to use in building our consciousness and in manifesting His perfect body in our own bodies. By the power of our thoughts and words we can create any condition that we desire. We can be what we want to be, do what we want to do, for every thought and word is invested with creative power and seeks eternally to come into manifestation. As we think and speak, so we are; for whatever we think we express in our daily lives. If we desire to be strong, healthy, courageous, happy, and prosperous, we must think and speak of ourselves in that light. If we desire to grow spiritually and to influence others for their good, we must think, speak, and act after the manner of Jesus, who went about doing good.

Self-control begins in the mind and requires the constant watching of our thoughts, words, and acts. The words that Jesus spoke to His apostles gladden and encourage us today, for He spoke them not

only to a few humble men who followed Him during His earthly ministry but to all men for all time. Over and over He taught life in forthright terms. His words carried conviction to all who heard them, for they rang with Truth.

"I came that they [you] may have life, and may have *it* abundantly."

Have you considered the power of your spoken word? Does your word carry a blessing or a curse? Do you think before you speak, or are the words of your mouth *"like* a mighty wind" "which destroyest all the earth" "as the chaff of the mountains before the wind"?

What others think, speak, and do is their own responsibility. What you think, speak, and do is yours. In spite of circumstances and appearances, you can choose your thoughts and words. You can decide what thoughts you will think, what words you will speak, and by the perfect operation of God's law, what you center your mind and word on will come into manifestation in your life.

All overcoming begins with a right attitude of mind. The cure for every undesirable condition is within yourself. If you wish real peace, happiness, and plenty, go to God in the silence of your own soul. Close your eyes and ears to external things and quietly talk to Him. This is the way of divine guidance, the way out of trouble, the way to health, happiness, and success. A mind and tongue that are trained to be calm in any trying circumstance, however small, will respond with strength and courage and love in times of great stress.

"A gentle tongue is a tree of life."

God created the world through the power of His word. Through the power of our word we are cocreators with Him. We speak the word:

Peace is now established.
Love is now expressed.
God's life is living in me now.
Now is my joy made perfect.

We dwell on the thoughts and speak the words that correspond to the conditions we wish to create, we let go of all mortal, limited concepts and behold the love of God permeating our world and affairs. The positive word repeated again and again is like a ladder up which the consciousness climbs.

"Thou shalt also decree a thing, and it shall be established unto thee."

Let the words of your mouth be guided by the Spirit of Christ in your heart. Let your words and acts reveal your loving attitude toward others. A kind word is magical in its action. Its power can arouse one to a realization of the capacities of his higher self, for the constructive word is powerful to build, to exalt, and to bless.

"Death and life are in the power of the tongue."

One of the most striking things that we learn in the study of Truth is the formative power of our thoughts and words. What we think about and talk about affects our whole existence. If we think about and talk about hard times, lack, shortage of food and clothing, war, and unrest, we shall demonstrate these things in our lives. And happily, if we think and speak only of the glories of God, they will fill our lives to the exclusion of all else.

"He that . . . speaketh uprightly . . . shall dwell

on high . . . his bread shall be given *him.*"

Ideas are the creative agents of the word of God. We are told, "take with you words, and return unto Jehovah."

In all of Jesus' miracles we find that the factors at work included faith and the spoken word. Absolute faith is necessary to unite us with the infinite creative power of God, and the spoken word is the vehicle through which we give this power expression. When we say: "I am strong. I am well. I am filled with boundless life," the cells of our bodies are energized and stirred into activity by currents of healing life that act in response to our spoken words. Words of strength and health are, in effect, like a conduit that leads to the mighty reservoir of divine energy which we call God. Our words connect us with the source of all life and health, and we are made strong and whole and well in every department of our being.

Consecrate your thoughts to God, in order that His wisdom may guide you and His ideas inspire you. Say often,

"Let the words of my mouth and the meditation of
my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer."

Your thoughts and words are the power with which you form your life. However, simply saying words will not effect a change in you, nor will wavering thoughts. There must be a definite change in consciousness; there must be a lifting up in meditation and prayer. Through prayer Jesus healed all manner of illness. Strong, positive thoughts and

words have tremendous healing, upbuilding power; they increase your potential capacities almost beyond belief.

Every word that we speak involves the use of Spirit energy. Our words have creative and directive power and they shape the conditions in our lives and affairs according to the direction that we give them as we speak.

We have perfect freedom of speech; we can speak dark, negative, destructive words or we can speak light, positive, constructive words that will bring comfort to those who are cast down, establish harmony in place of discord, and lift up the hearts of those who are discouraged and lonely.

In His ministry Jesus had many opportunities to speak words of censure and complaint, but He spoke words of Truth, words of love and peace, words of life and healing, words of comfort and assurance. Your words will outpicture whatever you wholeheartedly believe and declare. If you declare with mind and voice and right action that your body is now and eternally animated with the Christ life, intelligence, and substance, you will experience what you believe in your body and in your affairs. Through joyous affirmations of life and health your body will be energized and healed. Through the use of good words you can bless your family, your business, your home, your friends with peace and joy and plenty.

Jesus said, "The words that I have spoken unto you are spirit, and are life."

The words that we speak can be as powerful as the words that Jesus spoke, for He said that what He

did we can do also. Sit quiet for a few minutes and say these words with a firm conviction that they are true, that they are now a reality:

I am life.
I am love.
I am joy.
I am health.
I am supply.
I am the substance of all that my mind or body needs.

Say them over and over until you are lifted out of every thought of negation. Say them until you feel them in every fiber of your being. Say them until the glad truth of your oneness with God lifts you above every human need or desire; until the glory of your sonship takes possession of your mind, body, and soul; until you know that all the forces of your life are under the direction of divine intelligence, that you are the wisdom of God made manifest, the love of God brought forth, the strength of God expressed. Joyously affirm the good, the right, the true. Have faith that God's perfect ideas are functioning in you and inspiring you to greater accomplishments, greater service to your fellow man.

You draw your creative life from God, so there can be no lack, no failure, no disease in your world if you declare and see His perfection. Thank Him daily that your every need is satisfied. Thank Him for the warmth of love that throbs through you, for perfect wholeness, for perfect harmony of body, mind, and affairs. See Him everywhere, in everyone. Praise Him for expanding and enlarging your vision. Help Him by declaring:

I am well.
I am strong.
I am wise.
I am serene.
I am joyous.
I am loving.
I am the Son of God made manifest.

Place your faith wholeheartedly in His loving, governing presence, knowing that every condition in your life is made right and every situation perfectly adjusted. Know that the only thing which can keep your blessings from you is your own thoughts, your own words. When you think right, speak right, do right God's good will flow into your life in unstinted measure.

It has been proved again and again that there is a definite relation between our thoughts and words and the conditions that arise in our bodies. Jesus taught plainly that the mind is the place of origin of every word and act. We pronounce for ourselves either health or disease, joy or sorrow, plenty or lack. Through our words we manifest good or evil.

The word of God is the Christ in expression, God's divine idea for you.

"Thy word is a lamp unto my feet,
And light unto my path."

When you realize that your word is a lamp unto your feet and light on your path the way before you is made clear. Your mind is always active; never for a moment, whether you are awake or asleep, does it cease to work. Every second it seizes upon some new thought, some new sight, or some new experience. If you do not give it the right kind of

material, it will take up or even build up false beliefs.

It does not matter how chaotic our outer conditions may seem, for secure in the presence of God we can maintain inner peace and composure. When we think right, speak right, and act right no inharmonious experience can have power over us. When we have a tendency to criticize, to hate, to condemn, to find fault, to get disturbed and use unkind, bitter words, if we will stop for a moment and realize that we are not only creating chaos within ourselves and our environment but also contributing to the disorder of world conditions, we will realize how expedient it is that we subdue the enemy within and begin at once to fill our thoughts with love, praise, generosity, and kindness.

When an unbalance appears in your body or your affairs, use your imagining power to clear the way for an adjustment. Create in your mind a picture of the perfection that you desire to see brought forth. Right expectation is a powerful factor in healing. Put into your mind thoughts of God's love, peace, and happiness. See yourself as He sees you—whole, sound, and perfect. Give thanks that He is in charge of your life, then speak the word of health into the ethers. Thank Him for answering your prayer and go forth with the realization that His recuperating power has healed you. Choose your words as carefully as you choose your food. You would not eat tainted food; be as careful of incorporating tainted thoughts into your mind.

Things and situations in our world always reflect to us the thoughts that we first impress upon them. If we look with disfavor upon anything, if we criti-

cize or condemn or let fly angry words, they will return to us with vengeance, for "thou shalt also decree a thing, and it shall be established unto thee."

Nonresistance, however, does not mean that we should do nothing about that which appears to be inharmonious. Jesus taught that the way to overcome all negation is to see beyond all seeming evil and recognize God back of it. By raising ourselves to a consciousness of Truth, by knowing that God's presence of love and rightness is the only presence in everything we are no longer affected by apparent evil. We are not automatons. God has given us the power of choice, the power of deciding for ourselves.

It is well to remember that "there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him." There is but one force. However, we have the power through our thoughts of opening ourselves to this force or of closing ourselves against it. Whichever we do, the force lives on. "But as many as received him, to them gave he the right to become [consciously] children of God."

God has given you the power to speak the word of blessing, the word of health, prosperity, peace, joy, and love. Within you is the word of God, and you can call it forth just as Jesus did to do its perfect work. Therefore, keep in tune with the Christ and from His inner consciousness speak life-giving words that bring forth your highest ideals.

"Let the word of Christ dwell in you richly."
"Whoso keepeth his mouth and his tongue
Keepeth his soul from trouble."
"Suffer not thy mouth to cause thy flesh to sin."

His Image and Likeness

EMMA S. JOHNSON

GOD DOES NOT give us health, homes, cars, financial success, happiness, or even protection, but He does give us Himself, His image and likeness and makes us heirs of His kingdom. His image and likeness is omniscience, omnipotence, omnipresence, and we are individualized points of expression of His qualities. "The end of life is to be like God, and the soul following God will be like Him."

At the center of our being is His perfect life. Through our thinking we use His perfect life to form our health. If we recognize our perfection, our health is perfect. If we slip in our thinking of perfection, there is a corresponding slip in the outer manifestation. As we recognize the law of abiding good in our lives, our thoughts form good conditions: all comforts, happiness, and safety.

On the other hand, if we fail to take advantage in our thoughts of all our potentialities, disturbing elements enter our lives. As we turn our thought forces upon these inharmonies, we increase them in number and kind. It behooves us, therefore, to train ourselves to think constructively and creatively, to establish and maintain an attitude of expectancy toward God, to recognize our potentialities, and through dwelling on them in prayer and meditation to incorporate them into our daily awareness so that they are outpictured in our lives.

Any trouble, no matter what it is, is a symptom

of wrong thinking. To try to do something about the trouble without considering its cause is approaching the problem from the wrong direction. First of all, we must change our thought about the trouble. If we say, "The intelligence and love of God within me harmonizes me now with the things, people, and conditions in this situation," we are still treating the matter on the outside.

We must go further back and find the error thoughts and negative attitudes that allowed our trouble to begin. Recognition of inherent perfection, a cleansing of all beliefs in a power less than good, and a laying hold of true principles will dissolve the trouble. This is done through prayer and meditation. We may get to the heart of the matter by thinking in this manner: "I recognize the one presence and the one power in my life, God, the good. I cast out of mind all belief in evil and all discordant feelings. This dissolves from my body and affairs all inharmonious conditions. I am now filled with the light of Spirit, which illumines and inspires me; the breath of God, which is my perfect health; the love of God, which brings peace, order, comfort, and prosperity to my life and affairs. With faith in the omnipresence and omnipotence of good I give thanks to Thee, O Father, that it is done."

Just as God does not give us specific material gifts, neither does He give us ill-health, sorrows, or plagues as retribution for our sins. It is our own inharmonious thinking that is back of inharmonious actions or sins, and this type of thinking becomes apparent in our lives.

God is changeless principle with immutable

operating laws. One of the first laws to be considered is the law of cause and effect. "Whatsoever a man soweth, that shall he also reap"; or as also stated, "With what measure ye mete, it shall be measured unto you." These are the first laws of mind action, although they are also physical laws, for a true law is operative on all planes.

Then there is the law of attraction. It is our unhappy thoughts and unpleasant feelings that attract to us unhappiness and unpleasantness and make us feel progressively worse as we give attention to them. This attracting force brings us not only our own ill feelings but those of others. Whatever mental image a person is holding is not only his own gain or his own loss, but is his contribution at that moment to the race consciousness. Whatever thought we are holding attracts to itself all thoughts of like character that we have ever held and also brings to our minds the thoughts of similar character that others are holding. If the seed thought is of an unhappy nature, the harvest is multiplied just as greatly as if it had been a good seed thought, for there is a definite law of increase. Every seed increases—the weeds as well as the grain. God is impartial, and His power is just as available to the one thinking destructively as to the one thinking constructively.

We must keep our eye "single" to the good—that is, our thought, our attention, our actions, our efforts—if we want good only in our lives. With this singleness of purpose and effort behind our heart's desire it will materialize.

"Life is a quarry, out of which we are to mold and chisel and complete a character."

Peace Begins at Home

CLARA BERANGER

CHAPTER ELEVEN

Resentment

DURING THE Christmas rush in a large department store I was waiting for service at the book counter when I noticed a saleswoman who managed to remain calm, courteous, and pleasant in the bedlam around her. Impatient customers were demanding attention, calling questions at her, and some were being generally unreasonable and disagreeable. But the saleswoman never for a moment showed irritation or tension but was gracious, even-tempered, and patient with everyone.

When my turn came to be waited on, she greeted me with a smile and asked if she might serve me.

"I couldn't help noticing your poise and steady cheerfulness," I said. "How do you manage to keep that way in all this confusion?"

"It's really quite simple. It can be summed up in one word."

"And that word is?"

"Love," she answered.

She did not need to explain further, for love radiated from her face and her manner, and I knew that she had reached that high point of spiritual attainment in which the practice of loving-kindness, of unrestricted good will toward everyone is as natural as breathing.

An example of a different form of love came to my attention a short time ago. A little ten-year-old girl was taken to the hospital. The doctor told her mother that the child must be kept completely quiet and not allowed to see anyone.

"Surely you don't mean me, too!" cried the mother.

"I mean everyone," replied the doctor. "It is important that your little girl not be emotionally upset in any way."

"But I'm her mother! I wouldn't harm a hair on her head."

"Not consciously," said the doctor. "Yet your very love for her would be an emotional disturbance at this point and that is what we must avoid."

The mother, in telling me of this incident, was indignant: "Did you ever hear of anything so absurd? Of course, I'm going to visit her. The doctor doesn't understand that a mother's love can't hurt a child!"

She insisted not only on going to the hospital every day but on staying in her daughter's room most of the time. Her love expressed itself in an outpouring of sentimentality and sympathy that, as the doctor had warned, disturbed the child and retarded her recovery.

To me these two incidents epitomize two different forms of love and at the same time present the difference between them. The saleswoman in her genuine feeling of loving-kindness toward everyone expressed impersonal, universal love, which transcends self and embraces humanity. The mother in being with her sick child against the doctor's advice expressed specific, extremely personal, and selfish

love, which served nothing more than to satisfy her own emotional need.

A boy of sixteen once said to me: "Mother worries about me all the time. She says it's because she loves me so much, and I suppose that's true; but I just wish she wouldn't."

Worry is not a sign of love, although most parents like to think that it is and explain it as such to their children. Fear, which is worry in exaggerated form, is also an ingredient of personal love. We too often fear for those we love instead of praying for them in confidence and in faith. "There is no fear in love: but perfect love casteth out fear."

Love in any form predicates a widening of interest, a union with something or someone other than ourselves thus, it becomes at once a path out of self-consideration. Starting within ourselves, love impels our attention outward and makes us unfold and expand without conscious effort. This unfoldment and expansion toward a finite object can be the means by which we mount to that higher plane of devotion which is infinite in scope and identified with all things and all people.

If we control our love for the finite so that it never becomes too personal or selfish, if we make sure that it is serving its object as well as it is serving us, we can grow in love until we reach that state of loving-kindness which Jesus revealed as the way to peace on earth and the brotherhood of man.

Of all the faults of which man is guilty, the greatest disturber of personal and world peace is resentment, which quickly develops into hatred. And hatred is the opposite of love. It is easy to let a

small annoyance grow into a big grudge, to fan a smouldering resentment into a burning hate. Yet the Old and New Testaments repeatedly warn us of the danger of resentment in any form and urge a constant attitude of forgiveness and loving-kindness. In Genesis we find the story of Jacob and his sons. When Joseph's brothers, who sold him into slavery when he was a youth, discover that he is ruler of Egypt, they fear his vengeance: "It may be that Joseph will hate us, and will fully requite us all the evil which we did unto him." Their father Jacob sends a message to Joseph, asking forgiveness for the transgressions of his brothers. Joseph's answer is a masterpiece of wisdom concerning forgiveness: "And Joseph said unto them, Fear not: for am I in the place of God?"

In the Sermon on the Mount, Jesus tells us to cleanse our minds of resentment before we pray; to be reconciled to our brother before we bring a gift to the altar. And He follows this with the command, "Agree with thine adversary quickly, while thou art with him in the way; lest haply . . . thou be cast into prison." He means that when we hold onto a grudge or nurse a grievance, we restrict our spiritual growth by encaging ourselves in a wall of emotional conflict.

Jesus also warns us to return good for evil. "But I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also." When we retain the memory of a wrong, rehearse it mentally, brood over it with resentment, we not only keep ourselves emotionally excited but we are violating the statement in the

Lord's Prayer, "Forgive us our debts as we also have forgiven our debtors." Jesus makes the Lord's forgiveness of our transgressions contingent upon our forgiveness of the transgressions of others toward us. He told Peter to forgive "until seventy times seven"—that is, without limit. And He reminds us that our heavenly Father makes the sun to rise on the evil as well as on the good, on the unjust as well as on the just.

We can rid ourselves of resentment by focusing our attention on its opposite—love. The achievement of open-hearted love must be our primary goal if we seek harmony and peace, as evidenced in the command that God gave to Moses, "Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself," and the similar commandment, "Thou shalt love thy neighbor as thyself," which Jesus gave as being second only to the commandment to love God, and "like *unto it.*"

What are the attributes of love that we must learn to express if we would expand our nature and establish unity in the world? What qualities and habits must we eliminate? Charity, as used in the New Testament, is synonymous with Christian love. It is beautifully analyzed in the 13th chapter of I Corinthians:

"If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, and have not love, I am nothing. And if I

bestow all my goods to feed *the poor,* and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth."

You will notice that Paul begins by saying that love is more important than the gift of fine speech, even than the "tongues . . . of angels." Without love oratorical eloquence is hollow and meaningless. The gifts of prophecy and faith—even the faith that can remove mountains—are nothing without love. Charity to the poor and physical sacrifice profit the giver nothing unless they are accompanied by love.

On the positive side Paul says that love is patient and kind; unenvious, humble, and modest; mannerly, unselfish, even-tempered, unsuspicious, open to truth but closed to evil.

Now let us examine our own way of expressing love and see how it compares with Paul's ideas.

Are we always patient, willing to suffer for those we love? In this age of rush and tension, are we not more likely to become impatient and emotionally upset? In little things around the house or in the shop, do we remain poised and serene if others seem unkind or unjust to us?

Do we express kindness in all that we do? In the numberless little incidents that are woven into the pattern of our life do we remember that a gracious word or a bit of considerate attention may brighten the day for someone else?

Can we see our neighbors prosperous without being envious of them, or do we have a feeling of jealousy because they have a better home, finer clothes, a newer car than we have?

Are we humble and modest about the gifts we present to others and the contributions we make to charity, or do we get so puffed up with self-satisfaction that we boast about them to others? Do we remember to give our alms secretly and not to be seen of men?

Are we mannerly and well behaved in little as well as big things, or do we let little things get on our nerves and make us irritable and rude? Are we able to remain courteous in all our contacts, with the lowly as well as with the highly placed?

Are we consistently unselfish, ready to work for the good of others, or does self-interest motivate most of our actions?

Do we remain even-tempered and calm under provocation, or do we anger easily and allow irritation to disturb everyone around us?

Do we have confidence and trust in the people with whom we associate, or are we suspicious and distrustful, always ready to impute an evil motive to their actions?

If we are guilty of any of these negative aspects or fail in the practice of their positive equivalents, we are not expressing love. "But now abideth faith, hope, love, these three: and the greatest of these is love."

In his other Epistles, Paul repeatedly expresses the necessity for eliminating anger and hatred and for cultivating love. In the 4th chapter of Ephesians

he says: "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you."

The same Epistle warns us not to let the sun go down upon our wrath—and to walk in love. The simple phrase "walk in love" epitomizes the whole philosophy of Jesus, for walking symbolizes our daily action. If every move we make, if every action we take is in and with love, habits contrary to love automatically are dissolved.

At the present time, when there is so much suspicion and hatred in the world, it is well for us to take an inventory of our thoughts and deeds to find out whether we are consistently practicing love or are clinging to habits of thought and action that prevent expression of love.

Every time we nurse a grudge, feel jealous or envious, show unkindness or intolerance, are critical and condemnatory, or become bad-tempered and angry we are allowing a deadly poison to work in our minds and bodies. Resentment, anger, or hatred in any form is poison with a double-barreled effect —it impedes the expansive action of love in us, and it spreads inharmony and strife over everyone and everything it touches.

It is well at all times to eliminate unloving thoughts and emotions from our minds. Today, when the world so badly needs loving-kindness, it is absolutely essential for each and every one of us to share in the work of ending strife and establishing peace by rooting out of our consciousness every de-

gree of hatred and by cultivating the highest degree of love.

When Paul defines love as the greatest human good because it is eternal, he is saying that love is God. We often hear the expression "God is love," and perhaps we repeat it. But do we ever stop to think what it means?

Every religion teaches belief in some God as the creator of the universe, the originating power back of all creation. The opulence of nature ever available for our use and the limitless opportunities here on earth for work and self-improvement indicate that the power which brings all life into manifestation also provides the proper means for supporting, maintaining, and developing that life. Thus, we see that the original power is not only creative but that it is so concerned with the welfare of its creations that it places them in an environment in which they can have life and "have *it* abundantly." Could this be anything other than love? Since God is power, God is love.

As we, who are individual creations of God's love, increase in understanding and learn to translate love into outward expression, we become fuller, richer, more lifegiving in every way. We have more peace of mind, health of body, greater wisdom and power in the management of our affairs. When we keep our minds and hearts open to the inflow of divine love we radiate its beauty and goodness over all whose lives touch ours.

We can open our hearts to God's love at any time and in any place. We do not need a special guide or "master"; we do not need a religious organ-

ization or a great building. For love does not depend on time, on season, or on place. It is the constant ever-available means of contact between man and God.

Through the exercise of love we expand our nature from the selfish and personal to the unselfish and universal.

Through the exercise of love we make our own lives happier and contribute toward a happier, better world.

Through the exercise of love we reveal our godliness. For "by this shall all men know that ye are my disciples, if ye have love one to another."

If you have been holding onto any degree of resentment, even though it has not developed into active hatred; if you have let anger eat into your heart and agitate your emotions, you are injecting yourself with a poison that gradually impairs your health and corrodes your happiness. If you have failed to express kindness, courtesy, and the other elements of love to your neighbors, your family, and those with whom you come in contact, you are not living a truly spiritual life, for you are disobeying the great commandment, "Thou shalt love thy neighbor as thyself." If you have allowed resentment in any form to become a habit, you must, if you desire peace of mind and peace on earth, begin now to work for the eradication of the negative habit and for the establishment of the positive habit of love.

Affirm the various qualities of love: *I am kind and tender with everyone. I am generous and loving in my thoughts of others. I seek to walk in love every moment of the day. I try earnestly to obey the com-*

mandment which tells me to love my neighbor as myself.

The many Biblical passages urging the elimination of hate and the cultivation of love can serve as inspiration for prayer and meditation.

"Hatred stirreth up strifes:
But love covereth all transgressions."

"Many waters cannot quench love,
Neither can floods drown it."

"Cease from anger, and forsake wrath."

"Beloved, let us love one another: for love is of God."

"Great peace have they that love thy law;
And they have no occasion of stumbling."

"Hate the evil, and love the good, and establish justice in the gate."

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

"He that abideth in love abideth in God, and God abideth in him."

"He that loveth his brother abideth in the light."

"That Christ may dwell in your hearts through faith: to the end that ye, being rooted and grounded in love, may be strong to apprehend . . . what is the breadth, and length, and height, and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God."

"This is my commandment, that ye love one another, even as I have loved you."

TO BE CONTINUED

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: Jesus Christ is the inspiration of my understanding. His Truth fills my being with praise and thanksgiving.

Prosperity: In the consciousness of the Christ superabundance, I am rich indeed.

Healing: The weak claims of the flesh are cast out, and the abundant Christ life, strength, and health are built up within me.

INSTRUCTIONS—Earnest desire for Truth sets to work latent forces of the subconsciousness, and the result is the awakening of the conscious mind to a clearer understanding of reality. When we are positive and poised, Spirit is not limited in its power by any outer environment. "With God all things are possible."

Never neglect the silence hour. Study the Illumination, Prosperity, and Healing lessons that follow. Take up each lesson separately and finish by meditating on the prayer. At the end of the month the truths contained in these lessons will have become a part of you, to aid and uplift.

We originated in Spirit, and our real home is in heaven. We have existed with the Father always. At the very beginning of creation, we were born into being through the Son, the Christ, the perfect ideal man whom God made in His image and likeness. "Before Abraham was born, I am."

Jesus was keenly conscious of the character of God and of His own relationship to Him. He knew Him as unlimited love and as ever-present, abundant life. He knew Him as wisdom and understanding; and He knew that as Son of God He had access to every blessing. For this Truth, He praised God and gave thanks continually.

The name "Jesus Christ" has magic in it. It awakens within us the consciousness of reality and infuses into the consciousness an understanding of the principles of Being with which to govern our lives and lift us up to the spiritual plane.

As the principle of music moves through tones and produces harmonious sound, so the principle of divine understanding moves through the mind and illumines the whole consciousness.

Divine law is the orderly working out of the principles of Being, or the divine ideals, into expression and manifestation throughout creation. Man, by keeping the law of right thinking, works in harmony with divine law.

In heartfelt gratitude, affirm with us:

Jesus Christ is the inspiration of my understanding. His Truth fills my being with praise and thanksgiving.

You would live in the affirmative Christ consciousness?

Within you are the great potentialities of Spirit that, put into action, enable you to be, to do, and to have anything you will. You have within you, many times over, enough energy to run your world perfectly if you know how to release and control it. You do the releasing by a process of letting go of the old, or that which is no longer useful, and taking hold of new ideas and inspirations that come from the superconscious mind. You cannot lay hold of new ideas, and make new conditions, until you have made room for them by eliminating the old.

Consciousness makes us paupers when it is destitute of the qualities with which God invests the mind of man. Consciousness makes us opulent when it is saturated with the richness of the form-giving substance. The earth is packed full of supply; the atmosphere is loaded with elements of physical support. Consciousness of the Christ superabundance plays upon elemental substance in richly toned ideas; the force of its magnetic action causes like atoms to cohere. When we consistently deny all limitations, we reveal the spiritual law that waits within to be fulfilled. In this activity, the Christ superabundance finds expression in our lives as abundance of manifest good.

In earnest praise and thanksgiving to God, affirm with us:

In the consciousness of the Christ superabundance, I am rich indeed.

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The healing Spirit exists eternally in God-Mind. If you would demonstrate health, affirm oneness with this healing Spirit and make it a part of your very being. God-Mind gives you opportunity to incorporate into your consciousness His attributes. These attributes are spiritual life, strength, power, —in fact, the essence of all good, which must be realized as perfect health, first in the mind, then in body and affairs. Thus God gives you the spiritual perfection that you are to manifest and retain eternally. This spiritual perfection is His Son, or Christ.

The weak claims of the flesh are to be cast out, but there is a possibility in the flesh itself that challenges your most devoted endeavors. Jesus spoke of the flesh redeemed when He said of His body, "In three days I will raise it up." In these words He prophesied the triumph of the mind of the Spirit over the mind of the flesh. When you have cast out the errors of the flesh, the abundant Christ life, strength, and power are built up within you, and what had been flesh becomes divine substance. The last temptation,—carnality—is successfully transmuted, and Christ ascends to the throne of bodily dominion as perfect health.

Open your mind in the silence to the understanding of God, and claim in perfect faith that you are healed. Stand forth boldly in your I AM power and dominion, and affirm:

The weak claims of the flesh are cast out, and the abundant Christ life, strength, and health are built up within me.

Magnify the Lord

KATHLEEN W. WELCH

Oh magnify Jehovah with me
And let us exalt his name together.

ONE OF THE most beautiful prayers I know is: "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*"

After hearing this prayer in church one day I found myself pondering the words "worthily magnify thy holy Name." What did they actually mean and what should man do to "worthily magnify" the name of the Lord? Looking up the word *magnify* in Webster's Dictionary, I found the meaning to be, in part, "to increase the importance of; to cause to be held in greater esteem." I knew that all Christians feel the importance and have a high estimation of the name God, and I felt that there was a good deal more to the meaning of this lovely prayer than is at first apparent. How could I magnify the name Lord, God, Spirit of all good? Several thoughts came to me, and I would like to share them with you.

In the first place, how can the Lord of all good be magnified in the world unless through man, through you and me? To feel exalted and to sing praises to God, either audibly or silently, is a wonderful and a necessary thing, but this alone will not

have the effect of magnifying the Lord in any way. He is already perfect and almighty. The only possible way we are able to "increase the importance of" the Lord is by allowing Him to shine through us in our dealings with our associates and in our daily contacts and experiences. A prism is just a piece of colorless glass until the sunshine floods it and causes it to glow with all the radiant hues of the rainbow. So it is with man. His love of God, his reverence, his gratitude, and his praise must be active, outgoing; it must shine forth; it must be something that is felt by those who come in contact with it.

It seems to me that it is a case of identification with the holy name of the Lord. And what is this name? "I AM THAT I AM." We identify ourselves with the I AM whenever we speak the words "I AM." I am love, truth, infinite life, intelligence, wisdom. I am the invisible substance of all good. I am power. I am beauty and order and perfect adjustment. "Oh, yes," you may say, "I know this is true of God, but I am only a human being, full of faults and frailties." And this is where we make the mistake that may cause our lives to be spiritually static and unproductive of good.

"Cleanse the thoughts of our hearts by the inspiration of Thy holy Spirit." Cleanse our thoughts of inferiority, selfishness, mortal blindness. Inspire us to know ourselves as Thine image and likeness, created by Thee to represent, to reflect and to express Thee. Most of us have either too high or too low an opinion of ourselves. Both are wrong. The less we think about ourselves as "only human" the better. The more we learn to recognize and love and rever-

ence our higher self, that radiant image, the ideal held in the mind of the Creator from the beginning, the more shall we be able to uncover it and allow it in ever more ways to magnify the name of the Lord. This higher self, this "best," is what we wish others to recognize in us. But how can they if we do not first of all see it and love and reverence it ourselves? Human self-esteem and spiritual self-esteem are as far apart as the poles. Jesus declared, "I can of myself do nothing," but "with God [my higher self, for 'I and the Father are one'] all things are possible." Human self-esteem, or self-belittlement, leads us to heartache and dissatisfaction. A deep reverence for the divinity within ourselves and others leads to happiness, contentment, and good health.

Every moment man is either being a good witness to the truth of his spiritual character as an image of God or he is dwelling in the semidarkness of being "only human," with all the limitations that the term implies. "Now are we children of God." Not before birth or after so-called death, but now and eternally. It is simply a case of recognition. The truth and beauty of man's being is present now, always has been present, and always will be present. Some have been awakened to this truth and beauty, some are in the process of awakening, and some are still asleep in the mortal dream of lack, sickness, and limitation. Men in past ages have recognized the importance of this awakened recognition. Many wise maxims have come down to us through the centuries, such as the inscription "Know thyself" on the Temple of Apollo at Delphi.

This deep, inner conviction of the divinity of

man affects all our thoughts and words and actions. Among other things it acts as a leveler and moderator. My attitude toward those of another nation or creed, toward my maid, the tradespeople, my hairdresser, my relatives, friends, and business associates will be entirely different if I am conscious at all times of their true relationship to me and to the Creator as sons and daughters of one Father, if I steadfastly recognize and reverse that inner, divine spark which is their true, higher self, the indwelling Christ.

This is not always easy, but it is tremendously worth while and rewarding. Once when I moved into a new neighborhood well-meaning friends warned me about the woman who would be my next-door neighbor. She was very unfriendly, they told me, and extremely negative. As I was a Truth student, I mentally reversed this erroneous picture and reminded myself that this woman was a child of God, created in His image and likeness, and that I should look for the inner reality and not "judge . . . according to appearance." A few days after I was settled in the new home I saw her in her yard raking leaves. With my favorite silent prayer in my heart, "Father, *You* do it!" I went out and introduced myself. We talked for awhile, and I realized why some persons thought her unfriendly. She was French and spoke with a decided accent and for this reason probably kept very much to herself. However, it did not take me long to find a good point of contact. She had an only son who had just been drafted. Some might say that she was negative in her attitude toward life, but looking deeper into her heart, I saw that she was fearful and distressed for the future of

her only child. I could remember when I also had been negative and fearful. With God's guidance and help I was able to uncover some of the courage and wisdom that lies deep in every mother's heart and I thanked God again for the privilege of magnifying His name.

Again and again I have seen the marvelous results of magnifying the invisible divinity in my fellow men. In fact, I have never known this silent application of Truth to fail. Some cases require more time than others, but if faithfully and lovingly held to, this beholding of the inner, spiritual selfhood, the radiant Christ self, never fails to bring about an improved relationship.

How well Jesus knew this! Even as a young boy He realized the importance of allowing the Father to express Himself through Him. After His parents had attended the feast of the Passover and proceeded on their way Jesus tarried in Jerusalem. At the end of three days' search for Him, His parents found Him in the Temple, "sitting in the midst of the teachers, both hearing them, and asking them questions." And when His mother gently rebuked Him He replied, "How is it that ye sought me? knew ye not that I must be in my Father's house?" He knew that the most important thing of all is to learn more of God and of man's relationship to God, in order that a sense of close communion and companionship may be cultivated. In so doing He made of Himself a worthy channel through which the healing power of Spirit could flow out to humanity. He magnified His Father to such good effect that not only during His own lifetime but now, two thousand

years later, men and women and little children are being healed and blessed in His name.

So "let us not be weary in well-doing," but magnify the Lord wherever and whenever possible in ourselves, in our neighbors, in our relatives, in our friends, in our business associates, in our so-called enemies. Shining center will recognize shining center and respond; the highest and best will be uncovered and because of this the world will be a brighter, happier place in which to live.

"Man comes a pilgrim of the universe,
At altar fires anterior to earth his soul was lighted;
And it will burn on after suns have wasted in the void. . . .
Here on the common, human way is all the stuff to build a heaven.
Ours the stuff to build eternity in time."

Father, help us to see Thee in every man, woman, and child on earth, because we know that in so doing we help to uncover Thy kingdom of heaven at hand. Help us to see with the eyes of Spirit, so that we may be alert to the hunger in other hearts and by magnifying Thy name we may be able to bring forth Thy beauty, strength, and wisdom in these, Thy children. Help us to praise and uncover the beauty and strength in our own hearts in humility and gratitude. In the name of Jesus Christ. Amen.

Abhor that which is evil; cleave to that which is good.—PAUL

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, November 2, 1952

UNITY SUBJECT—*The Power of Conviction.*

INTERNATIONAL SUBJECT—*Power for Service.*—Matt. 8:5-17.

5. And when he was entered into Capernaum, there came unto him a centurion, beseeching him,

6. And saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented.

7. And he saith unto him, I will come and heal him.

8. And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed.

9. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12. But the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth.

13. And Jesus said unto the centurion, Go thy way;

as thou hast believed, *so* be it done unto thee. And the servant was healed in that hour.

14. And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever.

15. And he touched her hand, and the fever left her; and she arose, and ministered unto him.

16. And when even was come, they brought unto him many possessed with demons: and he cast out the spirits with a word, and healed all that were sick:

17. That it might be fulfilled which was spoken through Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

GOLDEN TEXT—*Himself took our infirmities, and bare our diseases.*—Matt. 8:17.

SILENT PRAYER—*Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*—John 17:5.

This lesson deals primarily with authority. Our age is one of specialization, and as such is no stranger to authority. Every specialist is supposed to be an authority on his chosen subject. Whether they are scientific, historical, industrial, political, or religious authorities, they crowd upon our attention wherever we turn. Whoever masters his subject becomes an authority on that subject.

The centurion in this lesson was a man under authority and also one in authority. In a double sense he knew the meaning of the word. As a servant of Rome he was answerable to the imperial Roman law for the proper discharge of his duties. Under his command were up to 100 soldiers who, as his subordinates, were presumed to do his bidding. To them he represented the might of imperial Rome, for he had the authority of the Roman Empire be-

hind him. Likewise the centurion recognized in Jesus an authority in matters of faith. He had no doubt seen or heard of cases that Jesus had healed. He was convinced that Jesus had but to speak the word of authority and the healing would be done.

Jesus bore out this impression of the centurion's. As soon as He was told of the illness of the servant He said with assurance, "I will come and heal him." There was no doubt or uncertainty in His mind that He could do what was expected of Him. Some good, helpful persons, if told of such a case, might say, "I will go and see if there is anything I can do." Not so Jesus. He knew the one thing needed, and knew that He could do it. His faith in the enabling power of the Holy Spirit was perfect, and the results that He achieved were of like kind and degree.

In a metaphysical sense the centurion represents the will, and the servant the body. Until the will becomes amenable to the discipline of the higher self the body is "grievously tormented" in various ways. As the will recognizes and calls upon the higher law, the Christ, and asks that the Christ word go forth with the same imperative command that it is in the habit of exercising, the body experiences relief from its bondage and is able again to express its innate perfection. Faith must unite with the will, to hold the latter firmly to its appointed task. Faith is a spiritual quality, but it is found operative in every department of life. In the case of the centurion, it represents faith in the intellectual realm, since Rome represents the head or the intellect. It also refers to the head as the center of the will. Faith shown by works or, in this case, implicit faith

in spiritual power understood and acknowledged as such, is greater than any degree of wishful thinking or faith that aspires to reach the necessary degree of fulfillment. Aspiration is a legitimate part of hope, but faith goes further than hope; it is itself the evidence of as yet unseen but inevitable fulfillment. We receive, not according to our hopes, but according to our faith. Realization is a measure of the extent and constancy of faith. Faith is conviction that will not let go; that holds fast to its object regardless of appearances, as the widow in one of the parables of Jesus continued to cry to the unjust judge for redress until he yielded to her entreaties rather than be longer annoyed by her persistence.

The power of conviction is shown further in this lesson in the healing of Peter's mother-in-law. The Christ consciousness is surcharged with healing power that communicates itself by the touch of faith. Jesus merely touched the hand of Peter's mother-in-law, and the fever left her. It left her neither weak nor lifeless, in need of a long period of convalescence, as fever is wont to leave its victims. Instead, "she arose, and ministered unto him" in her turn, her usual self.

Nothing could be more fitting than the cure of mental disorders (demon possession) by spiritual means. The rational displaces the irrational, the logic of Divine Mind dispossesses the illogical, and restoration is complete. Jesus "cast out the spirits with a word, and healed all that were sick" in spirit. The perfect mind, the complete love of Spirit takes our "infirmities" by dissolving them, dissipating all ab-

normal conditions as though they never were, and replacing them with the right, the normal, the perfect. As the world learns to treat mental aberration by the method of the Christ, the problem of our overcrowded mental institutions will disappear, and we shall live in a sane world. The prayer of Jesus "that the world may believe that thou didst send me," will be answered in the affirmative.

QUESTIONS

1. What makes a person an authority on any given subject?
2. Is it essential to be both under authority and in authority, to know how to obey as well as to command?
3. What authority was back of the centurion? What is back of the Christ? Is the same authority back of us also?
4. What do the centurion and his servant in this lesson represent?
5. Do faith and will co-operate in successful spiritual healing?
6. Do we receive according to our hope or according to our faith?
7. What does realization gauge?
8. Why is spiritual healing the most logical method of dealing with mental disorders?

Lesson 6, November 9, 1952

UNITY SUBJECT—*Forgiveness and Health.*

INTERNATIONAL SUBJECT—*Christlike Compassion.*
—Matt. 9:1-9, 35-38.

1. And he entered into a boat, and crossed over, and came into his own city.
2. And behold, they brought to him a man sick of the

palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven.

3. And behold, certain of the scribes said within themselves, This man blasphemeth.

4. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5. For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?

6. But that ye may know that the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house.

7. And he arose, and departed to his house.

8. But when the multitudes saw it, they were afraid, and glorified God, who had given such authority unto men.

9. And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

35. And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

36. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.

37. Then saith he unto his disciples. The harvest indeed is plenteous, but the laborers are few.

38. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

GOLDEN TEXT—*When he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.*—Matt. 9:36.

SILENT PRAYER—*I exercise the freeing power of forgiveness for all my shortcomings and offenses and those of others, and I realize the freedom of*

the Christ consciousness from condemnation.

Everyone has power to forgive sin, and it is everyone's duty to exercise that power to the full. Jesus set us an example by forgiving all imperfection, thus releasing the sick from the sense of condemnation. The sick person naturally feels that he has somehow missed the mark; that he has transgressed at least one of the laws of health, or he would be well. He asks himself, "What did I do, that I caught this cold?" or "What did I eat that brought on this indigestion?" The point to be stressed is not how he contracted the ailment, but what he is to do to get rid of it.

All illness is a departure from the normal state and as such throws the body into a condition of tension. The first step toward restoring the balance of healthfulness is to release the tension. Turning the mind completely away from the thought of failure and centering it on the thought of the poise and balance that is its natural due is an aid in regaining that poise and balance. As we come to understand our relation to God and the power of our word to extricate the mind from its delusions, we can remove the mental conditions that accompany illness and keep the body under its power.

Every one has heard of cases where helpless invalids, in time of an emergency such as fire or other exciting occasion, have suddenly risen from their beds and walked, unassisted, to safety. The human body has great reserves of power, and we are learning to draw upon them in the maintenance of health.

A person departs from the standard that is funda-

mental in Being and gets the result in the defeat that follows; he sins against himself. When he or someone else who is careful to conform to the divine standard again restores the currents of mental harmony, the discordant effect disappears, and the sin is forgiven. A mother forgives sin when she restores peace to her wrangling children. She is as effectual in her sphere of action as Jesus in His was when He said to the violent winds, "Peace, be still."

When the querulous faultfinder resolves to mend his ways and praise the good in everybody and everything, he is forgiving sin. When the material-minded man turns to spiritual thoughts, he is forgiving the sin of disobedience. It is the Spirit of truth in us all that is moving to these divine ends, and when through its inspiration we find out the law of God and conform to it, then harmony reigns in mind and body; our sins are forgiven.

It is as easy to say, "Thy sins are forgiven," as to say, "Arise, and walk." The important thing is to be able to speak either command with authority or enabling faith that it will be obeyed. Healing is proof that forgiveness is complete. Medical science is now establishing in patients the belief that they can rise and walk immediately following illnesses that would once have kept them bedfast for weeks or months.

The apostle Matthew represents the will, and his introduction in the text of this lesson is appropriate. The will plays a part in all forgiveness as well as in all healing. Matthew "arose, and followed him." The will follows the conviction of power to rise.

Laborers in the harvest of spiritual Truth must busy themselves with the legitimate work of the kingdom. This work includes teaching, preaching, and healing. There is no healing without understanding of the Truth involved in it. Jesus knew His work and discharged it with authority and dispatch. He did not classify diseases into curable and incurable. He healed all forms of illness by the same method: faith in the healing power of God and divine love, which includes all within its scope. We can do likewise.

QUESTIONS

1. Who has power to forgive sins in general?
2. In healing by spiritual means what is the first step?
3. Can we learn to draw on the body's reserves of power?
4. Can we sin against God? Give reasons for your answer.
5. Has the Spirit of truth a part in the forgiveness of sins?
6. What part does the will play in forgiveness?
7. Do we need to be convinced of our authority to forgive and to heal?

Lesson 7, November 16, 1952

UNITY SUBJECT—*Training the Faculties.*

INTERNATIONAL SUBJECT—*Commissioned to Witness.*—Matt. 10:1, 5-7, 24-27, 34-39.

1. And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

5. These twelve Jesus sent forth, and charged them,

saying, Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans:

6. But go rather to the lost sheep of the house of Israel.

7. And as ye go, preach, saying, The kingdom of heaven is at hand.

24. A disciple is not above his teacher, nor a servant above his lord.

25. It is enough for the disciple that he be as his teacher, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household!

26. Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27. What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the housetops.

34. Think not that I came to send peace on the earth: I came not to send peace, but a sword.

35. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law:

36. And a man's foes *shall be* they of his own household.

37. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.

38. And he that doth not take his cross and follow after me, is not worthy of me.

39. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

GOLDEN TEXT—*He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.* —Matt. 10:39.

SILENT PRAYER—*I look for the inner truth of life and practice expressing it daily.*

Our faculties may be thought of as our latent

possibilities. They are indicated in this lesson on the sending forth of the disciples to teach, heal, and usher in the kingdom of heaven. After He had taught them what they needed to know in preparation for the work, Jesus sent them out by twos to practice the same ministrations that He had already performed perfectly. As they went He held for them the thought of enabling power and the protection of the Holy Spirit.

In our personal or sense self we are unequal to doing the work of the Christ. Nevertheless, we must make a beginning, and we have within ourselves the initial equipment. We may feel that the equipment is inadequate for so gigantic an undertaking, but the truth is that we have all received more lavishly than we have ever thought of giving. Our tendency is to refrain from using our inner gifts, much as we refrain from using our fine linens, laying them away against some especial occasion instead of enjoying them every day. We are to use what we have, for without use there is no increase. We shall never be able to heal the sick by spiritual means until we put our hearts and minds into the effort. Until we are able to do the lesser work of healing we need not undertake the greater work of raising the dead. Raising the dead involves restoring consciousness to the body after it has been withdrawn, and is analogous to awakening a person from sleep or restoring him to consciousness from a deep swoon. In each case consciousness returns from its subconscious center to the whole body. In death it returns from a deeper recess in the subconsciousness or the universal mind.

The "Lord" of our faculties is the I AM. Through

identifying ourselves consciously with such a faculty as faith, strength, zeal, judgment, or love we train ourselves to express it, and to the degree in which we persevere we become men of faith, of love, and so forth, each one identified with his dominant faculty.

As we succeed in identifying ourselves completely with certain faculties that we are consciously developing, we find that the identification is recognized by others. We may find our judgment impugned or our faith derided. Our task is to conquer fear and overcome evil with good. Practice in constructive thinking soon neutralizes evil and, in due time, brings good uppermost in consciousness and therefore in life.

We may make this a purely metaphysical lesson by applying the instructions of Jesus to the inner life. He applied them practically. He meant us to do the actual work of healing the sick, cleansing the lepers, raising the dead, and casting out demons. The world has waited long for the power of the word to be put forth, and for the I AM to enter into its own. We shall not make much progress in the work until we follow up our efforts with I AM power. We must realize the Christ at the center of our being, directing all our efforts. Jesus followed up the efforts of the disciples by Himself teaching and preaching in the cities through which they had just passed. We need to realize the instant availability of the I AM for our every need. It disciplines the faculties and establishes them in right relation to one another. With these educated and trained, we do not need to center all our thought on the will, for example, or on our faith. We act as a whole, and our whole being is

brought into disciplined service to our ideal of Truth.

The specific work of the faculties is first of all in the individual consciousness. We can train our thoughts to express Truth instinctively. We can cast out unreal, untrue ways of thinking and refuse to entertain them again. The right reaction of the faculties is on the individual. We are not to use our will on another, but in our own mind we are to will life, health, and wholeness for one and all, and know that it is so established. Likewise with the other faculties. "The faith which thou hast, have thou to thyself before God." Strength, judgment, imagination, zeal, wisdom, love, all move from within outward.

Love of the Christ principle of perfection is the high, important faculty for us to train and develop. If it entails giving up every personal element, including harmony of belief in the family and the personal love of those near to us, it is still worth the sacrifice. He that is unwilling to make the supreme sacrifice is unable to enter into the supreme joy of knowing the indwelling Christ.

Questions

1. What does the sending out of the disciples by Jesus indicate to us?
2. When we wish to give as we have received, what gifts do we call into operation?
3. Why is I AM power essential to our progress in healing the sick and doing the other works of the Christ?
4. Should we take the instruction of Jesus to heal the sick, cleanse the lepers, raise the dead, and cast out demons literally, practically, or metaphysically?

5. What results follow the training and disciplining of the faculties?
6. What is the supreme test of the Christ consciousness?

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Lesson 8, November 23, 1952

UNITY SUBJECT—*The Christ Sphere of Action.*

INTERNATIONAL SUBJECT—*Jesus' Thanksgiving—and Ours.*—Matt. 11:2-6, 25-30.

2. Now when John heard in the prison the works of the Christ, he sent by his disciples.

3. And said unto him, Art thou he that cometh, or look we for another?

4. And Jesus answered and said unto them, Go and tell John the things which ye hear and see:

5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them.

6. And blessed is he, whosoever shall find no occasion of stumbling in me.

25. At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes:

26. Yea, Father, for so it was well-pleasing in thy sight.

27. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*.

28. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

GOLDEN TEXT—

Jehovah hath done great things for us,
Whereof *we are glad.*
—Psalms 126:3.

SILENT PRAYER—*I will sing praise to my God while I have any being.*—Psalms 104:33.

In the Gospel of John a conversation between Jesus and Pilate is reported, in which Jesus indicated the nature of His lifework and mission. He stated that His kingdom was not of this world; not one to be established by force of arms. It was the kingdom of Truth, and as such it could be ushered in only by a right understanding of its nature and a full compliance with its conditions.

John the Baptist apparently did not understand the true sphere of Jesus' activities. Because Jesus, in the beginning of His ministry, stated that Isaiah's prophecy of the freeing of the captive was fulfilled in His day, John seems to have felt that when Herod shut him up in prison, Jesus, if He really was the Messiah, should have freed him from captivity. But Jesus was not a political agitator; He never interfered with the established order of government. His work was to bring each man to realize his individual freedom, his status as a self-controlled man under the Christ law of liberty operative in his inner life. Every man who realizes this fundamental principle begins to free himself accordingly, to work out his own salvation. The process is an evolutionary one of the individual soul or spirit.

In today's lesson Jesus makes clear the nature of His ministry. The blind receive their sight. This is

manifestly not an external gift, but a clearing up of the physical vision and innate understanding of the man himself. Both these faculties are inherent in the individual. The lame walk: the body is enabled to express its normal functions through the realization of its contact with the one Power. The lepers are cleansed: the healing of so-called incurable diseases is brought about by a quickening of the vital energies and a purifying of the springs of life; namely, the mind and, through it, the blood stream. The deaf hear: the dullness and paralysis that have robbed a man of this avenue of contact with the outside world is removed, and his nerves once again become keenly alive and capable of performing their various offices.

The dead are raised up. The quickening here indicated differs in degree but not in kind from the preceding ones. Another way of saying that one who was dead has been restored to life is in the words "her spirit returned" or came again, as we read of Jairus's little daughter. Jesus spoke of death as sleep, and of the act of coming to life as a wakening from sleep. Both are natural processes, it would seem, and clearly are not the result of the application of external agencies.

The poor have good tidings preached to them. This work of the Christ Spirit is put last, as most important; and its major character is understood when we consider that the poor, bound perhaps from birth by the shackles of ignorance, helplessness, and futility, are brought to realize that they have within themselves the power to win their own freedom, by realizing that it already exists in the Christ and that

all they must do is to learn to accept and express it in their lives. Breaking up the ingrained thought habit of a lifetime and building up an opposite habit in its stead is not an easy work, but it is one that can be done.

Jesus' final message to John is designed to confirm the latter's faith in Jesus' Messianic mission. "Blessed is he, whosoever shall find no occasion of stumbling in me." Blessed is he who does not look for external results before the inner foundation has been laid. John the Baptist worked in the old way, attacking sin and condemning the sinner. Jesus converted the sinner by recognizing him as a child of God, thus restoring to him his self-respect, while He allowed the sin to drop out of mind and be forgotten in the more vital necessity of rebuilding the life. Blessed is the one who does not expect external effects before he has learned to recognize and deal with inner causes.

The secret of freedom from world-weariness, of rest from burden bearing, is revealed in the Christ. We must unite our minds with the Christ Mind in order to learn this secret. When we do this we learn by degrees the meekness and lowliness of the universal spirit in which peace abides. By removing the fears that have haunted us, we learn that the Christ consciousness "carries a burden that is no burden." We cast away our petty cares, our futile stress and striving, and rest in the knowledge that we are now sons of God, identified with Jesus in the work of setting at liberty the bruised and the bound and in proclaiming the kingdom of heaven to be at hand in this present time.

Questions

1. Did John the Baptist understand the mission of Jesus? What was that mission?
2. How does the realization of freedom come to us?
3. In what way do good tidings help the poor?
4. What is the blessing of those who find no occasion of stumbling in the Christ?
5. How do we gain true rest and freedom?

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Lesson 9, November 30, 1952

UNITY SUBJECT—*The Meaning of the Sabbath.*

INTERNATIONAL SUBJECT—*Human Welfare the Test.*—Matt. 12:1-14.

1. At that season Jesus went on the sabbath day through the grainfields; and his disciples were hungry and began to pluck ears and to eat.
2. But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath.
3. But he said unto them, Have ye not read what David did, when he was hungry, and they that were with him;
4. How he entered into the house of God, and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?
5. Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?
6. But I say unto you, that one greater than the temple is here.
7. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless.
8. For the Son of man is lord of the sabbath.
9. And he departed thence, and went into their synagogue:

10. And behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him.

11. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12. How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.

13. Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other.

14. But the Pharisees went out, and took counsel against him, how they might destroy him.

GOLDEN TEXT—*Imitate not that which is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not seen God.*—III John 11.

SILENT PRAYER—*I make the Sabbath in my consciousness by developing and expressing divine peace.*

The Sabbath that remains for those who keep the divine law is, like the kingdom of heaven, always right at hand. It is not something to be gained after death, but is here now, awaiting our recognition and appropriation. It was made for us, and as the Children of Israel went in to take possession of the land, so must we possess ourselves of the peace of mind and inward stillness that is the Sabbath.

The Lord made this inner Sabbath, whereas the seventh day of the week was set apart by Moses as a day to be observed especially for worship and rest from bodily labor on the part of the Children of Israel. The seventh day has its correspondence in the requirements of man, which include recurrent sea-

ons of rest or at least change of occupation.

Rest exists throughout nature. It is found in the ebb and flow of the tides and in the pulsations of the blood. The mind has its Sabbath, consisting of a state that is free from external cares and harassing thoughts, allowing us to devote ourselves to reverie and the contemplation of spiritual subjects. When these are pushed out of mind and the whole thought is given to secular interests, the Sabbath is violated.

Life cannot be all reverie and contemplation. It must have action if it is to be a true expression of the one Cause. But neither can it be all action without pause. Balance is necessary. If we cannot have "an inward stillness and an inward healing" without a struggle, we must nevertheless have them. Once over, the struggle can be left without a backward glance, for peace of mind is our ultimate goal, and without it the mind cannot be keyed to achievement.

As far as we are concerned, God's whole purpose of creation is to bring forth the perfect man. Man is the supreme creation of all life on earth, and all divine law finds its quintessence in him. When men enact laws and make their observance burdensome, they become slaves of their own creations. The Jews burdened themselves with the observance of the letter of the Sabbath commandment. By His example of bold freedom and His disregard of man-made laws having to do with the Sabbath day, Jesus sought to release His people from the foolish prohibitions and external formalities that they themselves had created.

In keeping with the example of Jesus we may overturn traditions in the freeing process. We may refuse to entertain worry or the thought of care. We

rest the mind by consciously removing it from all thought of what distresses or disturbs it and centering it in God, who is all power. *God in the midst of me is mighty to know what is right and to will to do it. I shall not be greatly moved.* This affirmation of itself brings surcease and an opportunity for solutions to present themselves to the unfettered mind. As we think of God we enter into communion with Him, and His power enters into us. Thus the circle is completed and the purpose of the Sabbath consummated.

To satisfy hunger is one of life's primal necessities. Until this urge is satisfied the one whom it possesses is not overmuch concerned with the niceties of man-made laws and traditions. To abstain from all work or activity is of less importance to us just now than to work unceasingly to break the fast of those who lack the means of breaking it themselves. "Is not this the fast that I have chosen . . . to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Such activities entail real work, but they represent the keeping of the Sabbath, in that they give us a rest from selfishness and self-seeking and a recognition of universal brotherhood.

To do good is lawful at all times, and to forget ourselves in the service of others whose needs surpass our own is often the quickest and surest way to enter into the kingdom of peace and satisfaction, even though such forgetting may wipe out some of our hard-and-fast notions of divine prohibitions.

Questions

1. What is the nature of the Sabbath that we make within our own consciousness?
2. In what sense is the inner Sabbath made by Jehovah?
3. How is the Sabbath of mind and soul violated?
4. Is it possible to achieve anything worth while where peace of mind is lacking?
5. What is the purpose of creation as it concerns us?
6. How may we overturn burdensome traditions and set ourselves free to observe the true Sabbath?

THANKFUL

Theobel Wing Alleeson

I'm thankful for the morning with its chance to start anew;
I'm thankful for the noonday and the work I love to do;
I'm thankful for the evening with its star and setting sun,
When in night's blessed stillness I can feel my task well done.
If the path is dim and thorny, then my Father shows the way,
And so my heart goes singing, glad throughout the busy day.
I know that neither failure, want, nor sickness I need fear,
Because my Father rich and strong, walks close beside me here.
I'm thankful to be living in a world that yearns for good,
Where men look beyond the darkness toward a common brotherhood.
I'm thankful that my dear ones scattered far on land and sea
Are encircled by the Father's love and care eternally.

Silent UNITY

Jesus Christ is the inspiration of my understanding. His Truth fills my being with praise and thanksgiving.

The society of Silent Unity, founded more than fifty-years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo., Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I WROTE YOU recently for prayers. My strength has returned. I thank God each day for radiant health. I rejoice that God, our loving Father, heard and answered our prayers. Thank you so much for your wonderful help.

I joyfully accept God's spiritual gifts, and my life and affairs are filled and overflowing with His good. I am looking forward to a happy, prosperous, peaceful summer and to being placed in this same school again in the fall.

My friends, God bless you and all the good you are doing in this world.—*J. R., New Jersey.*

I AM WRITING to let you know how much I have been helped over the past 25 years by your prayers and literature.

I first came across a UNITY magazine, a few months after I had finished junior high school. It was laying on my principal's desk.

I had never heard of Unity, but as I was seeking a solution or a cure for a complaint that the doctors said I was born with, and from which I could

never recover, I was reading everything I could. The complaint was epilepsy and the cure was found in the reading and studying of this magazine. God bless you for and in the work you are doing.—*J. R. J., Texas.*

Filled with Plenty

I WISH TO thank you for your prayers in my behalf. It was some time ago that I wrote you asking you to pray with me that I might sell my building. One Saturday afternoon, without any solicitation on my part, a man knocked at my door, stating that he had come to purchase my building and gave me cash for same.

This same man also had a trailer for sale which exactly fitted my requirements, so I purchased same, moved it over to my daughter's and I am once again with those I love.

Once again it is shown how wonderfully God answers prayers.—*Mrs. C. D., Michigan.*

He Shall Have Abundance

I THANK ALL of you for the prayers that went with me during my prosperity bank drill period. God is abundantly blessing me in spiritual growth and understanding. I could tell of many blessings since I've been disciplining myself in faith, but I will cite only one.

In 1945 I entered law school. At that time I was a student of Truth and spent an hour each day after school reading *Lessons in Truth* and communing with God.

In 1947 my mother went away; that is, she

gave up her physical body. The following school year I did not have one penny with which to return to school. I didn't tell anyone, except our heavenly Father, knowing He would provide for me if to return would be for my highest good. About two days before school opened, I was given a check for one hundred dollars for the work I had done in a law office during summer vacation. For this I thanked my heavenly Father and went to school with gratitude in my heart.

My blessings did not stop there. My aunt and uncle with whom I had lived while in Washington allowed me to stay in their home, and nothing but love and kindness was showered upon me.

Last week I was able to show my appreciation to them by sending them a token. I can never repay them in money but I had to share my blessing with them, for through them God has been so wonderful to me.

The practice of Christianity as taught by Unity works, and when your religion works, you want to spread that kind of joy. So please send the following subscriptions and include these persons in your prayers.—*T. I. D., Virginia.*

My Help Cometh from Jehovah

YOUR magazine UNITY is truly wonderful and reading it has helped me over many hard places. When I feel depressed I always read it and I then have a different outlook on life, and I can go on feeling all is well with me and the world.—*Mrs. M. L., New Jersey.*

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.*

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Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globe—Sarah Lightle, 117 E Oak

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Gertrude Hall, 25 N 2d

Auburn—John Hinkle, St Luke's Episcopal church

Bakersfield—Della Shutts, Brower bldg

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Hermosa—Winifred Dietz, 77 17th

Hollywood—Rose Schneider, 1162 N St Andrews

Inglewood—Maude Galpin, 226 E Spruce

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Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community Center bldg
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Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Elinor MacDonald, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerbold, YWCA, 112 Oak

Trenton—Elinor MacDonald, 232 Hamilton

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Fred Beale, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 73 Cutter Mill
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park Ave Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton (col) 137 W 110; Janet Holland (col) 2523 7th ave
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Unity, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Frank Grunder, YWCA 146 S High
Canton—Frank Grunder, 203 6th N W
Cincinnati—Erma E Wissman, Madison & Andrews; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Jos Jones, 50 West 5th ave
Dayton—Ethel Crouch, Canby Bldg
Hamilton—Wm Helmbold, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Lucy Stringer, 2215 E High
Toledo—Wallace Tooke, 2749 Upton
Warren—Everett St John, Harris Theater bldg, 166 High NW
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, YWCA bldg
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Muriel Venable, 1215 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt. St James hotel; Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Rafaela Melendez, Condado ave 306 stop 17, Santurce

TENNESSEE

Chattanooga—Frances Clement, 207 Feber bldg
Memphis—Unity, 1911 Madison Ave
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 114 E 15
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Lillian Brass, 3500 Louisiana; Corine Smith (col) 1302 Schwartz
San Antonio—Marv Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 Wetmore
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Redmond Park Log Cabin
Seattle—Donald O'Connor, Arcade bldg
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Dan Gunderson, 701 6th ave

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Kenosha—Lu Verna Bauer, Woman's club
Mercer—Ella Beierle, Community bldg
Milwaukee—Mae Lundahl, 1820 E North
Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

London—Herbert Nicklin, 175 King
Montreal—May Duncan, Ritz-Carlton hotel
Ottawa—May Duncan, King's Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 2249 Yonge
Winnipeg—Edna Bowyer, 360 Young

ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair Hall
Easington Village—Thomas Merrington, 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 12 Russell dr, Swalecliffe, Kent
Sunderland—Thomas Merrington, Co Durham

MEXICO

Mexico D F—Clara Kouns Lumpkin, La Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France; in Italian: Revista Unita, 31 Via Ravadera, Torre Pellice (Torino) Italy.

Unity Books and Booklets

or Beginners in Truth	Beginning Again	$1.00
	Favorite Unity Radio Talks	1.00
	God a Present Help	1.00
	God Is the Answer *Dutch, English*	1.00
	Great Physician, The	1.00
	How I Used Truth *German, English*	1.00
	Lessons in Truth *English Italian German, Spanish, Russian, French, Dutch*	1.00
	Letters of Myrtle Fillmore	1.00
	More Wonderful You, A	1.00
	New Ways to Solve Old Problems	1.00
	Things to Be Remembered	1.00
	Whatsoever Ye Shall Ask	1.00
or Healing	Christian Healing *German, English*	1.00
	Directions for Beginners *Spanish*	.10
	Divine Remedies	1.00
	Jesus Christ Heals	1.00
	Six-Day Healing Practice, A	.25
	Truth Ideas of an M.D.	1.00
	You Can Be Healed	1.00
or the Home	You and Your Child *French, English*	1.00
or Prosperity	Both Riches and Honor *French, English*	1.00
	Prayer in the Market Place	1.00
	Prosperity	1.00
	Prosperity's Ten Commandments	1.00
	Working with God	1.00
or Aspiration	Best-Loved Unity Poems	1.00
	Finding the Christ *Russian, German, Swedish*	1.00
	Have We Lived Before?	1.00
	Household of Faith, The	5.00
	Lovingly in the Hands of the Father	1.00
	Mightier than Circumstance	1.00
	Prayer Changes Things	1.00
	Sunlit Way, The	1.00
for Devotion	Book of Silent Prayer	.50
	Effectual Prayer	1.00
	Holy Bible, American Standard Version	6.50
for Advanced Study	Atom-Smashing Power of Mind	1.00
	Christ Enthroned in Man	1.00
	Know Thyself	1.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis	1.00
	Mysteries of John	1.00
	Selected Studies	1.00
	Talks on Truth	1.00
	Teach Us to Pray *French, English*	1.00
	Twelve Powers of Man, The	1.00
	What Are You?	1.00
for Children	Barky and His Friends (for ages 4 to 8)	1.00
	Crybaby Kangaroo (for ages 4 to 8)	1.00
	Jet's Adventures (for ages 8 to 12)	1.00
	Jet and the New Country (for ages 8 to 12)	1.00
	Jet's Choice (for ages 8 to 12)	1.00
	Teach Me to Pray (for ages 7 to 11)	1.25
	Thank You, God (for ages 3 to 8)	1.25

Greeting Booklets

Christmas Blessing	.10	Great Helper, The	.10
Christmas Spirit, The	.10	Holy Bread	.10
For Thy Benediction	.10	Mental Equivalent, The	.10
Gift Imperishable, The	.10	Sanctuary	.10
God Bless Your Christmas	.10	Week before Christmas, The	.10
God Is Blessing You Now	.10	Where I Am King	.10

(Any 12 of these booklets $1. Envelopes included)

NEWS from UNITY

Music for Christmas

One of the most enjoyable parts of Christmas is the gathering of friends and family around the piano to sing Christmas carols. The hymnbook *Unity Song Selections* contains the music and lyrics for these familiar carols: "Silent Night" "O Little Town of Bethlehem," "Joy to the World," "It Came upon the Midnight Clear," "Hark! the Herald Angels Sing," and many others. *Unity Song Selections* also contains music for Thanksgiving, Easter, patriotic holidays, and other occasions. There are 309 hymns in all, and the book is attractively bound in long-wearing dark-green Keratol. *Unity Song Selections* is priced at $1 a copy and may be ordered from your local Unity center or direct from Unity headquarters.

To Aid You in Truth Study

If you are attending the fall and winter study classes in your local Unity center, you will find an invaluable aid in the *Metaphysical Bible Dictionary*. This is a beautifully bound book containing over 700 pages of metaphysical interpretations and definitions of Bible terms, names, and places.

The *Metaphysical Bible Dictionary* measures 7½ by

10 inches and is bound in handsome blue buckram. It is priced at $5 a copy and may be purchased from your Unity center or from Unity headquarters.

Give "The Story of Unity" at Christmas

In selecting appropriate gifts for those on your Christmas list, remember the book *The Household of Faith*. Its author, James Dillet Freeman, has told the story of Charles and Myrtle Fillmore and their founding of Unity in a style so appealing that these two great persons seem to live in the mind and heart of the reader.

The book *The Household of Faith* is a cherished treasure of thousands of Unity friends and has been praised again and again for the help and inspiration given by its pages. The book includes many of Charles Fillmore's powerful articles, as well as colored views of Unity School and Unity Farm.

And the appearance of *The Household of Faith* is in keeping with the valuable ma-

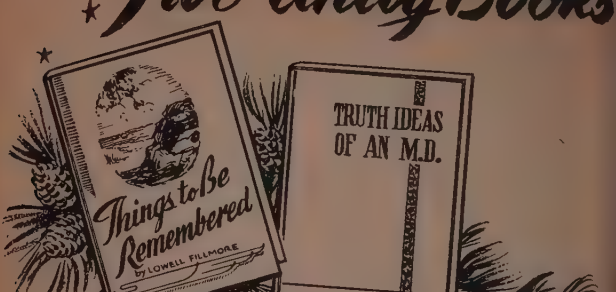
terial it contains; the rich brown Keratol binding is lettered in gold leaf, and is protected by a colorful dust jacket picturing the well-known landmark, the Unity Tower. All these features combine to make *The Household of Faith* an exceptionally fine gift for your friends at Christmas. Containing more than 300 pages, it is priced at only $5.

The Voice of Charles Fillmore

Christmas is an excellent time for you to remember your friends who are Truth students with a gift that will be treasured for many years —the Vinylite recording of "The Lord's Prayer," which immortalizes the voice of Charles Fillmore, beloved cofounder of Unity. With the prayer, as recited by Mr. Fillmore, is an appropriate background of organ music. This is a 10-inch 78 r. p. m. unbreakable record that will fill a special place in any record collection regardless of the owner's preferences in music. On the reverse side of the record is an organ solo of the "Unity Viewpoint" radio program theme song, "God Bless You, Everyone."

Send your order for the Charles Fillmore recording of "The Lord's Prayer" today. Records will be sent anywhere in the United States or to any foreign country for $1.50 postpaid.

Five Unity Books



There is a Unity book for every person on your gift list, and in order to help you select the right book for each of your friends, we suggest the following books that will please a wide variety of tastes:

NEW BOOK: *Things to Be Remembered*

The material in this book was selected from Lowell Fillmore's beloved articles in *Weekly Unity*. Because so many persons wrote to us of the help and inspiration they receive from his writings, some of the most popular and helpful articles were collected, and the book is now ready for Christmas giving. $1.

FOR HEALING: *Truth Ideas of an M.D.*

This practical book shows how Truth principles have been used effectively to heal nervous disorders, colds, and other ailments, as well as to build up a tendency to resist disease in general. Its author, Dr. C. O. Southard, gained from his broad experience as a practicing physician a knowledge of the marvelous power within man that can cure him of his ills. $1 a copy.

A MAN WILL ENJOY: *Working with God*

This book has an especial appeal for men, for it was written by a man long experienced in applying Truth to his everyday

for Christmas

airs. Gardner Hunting writes convincingly, teaching that uth is the most workable and "commonsense" way of life own to the truly enlightened men and women of today. a copy.

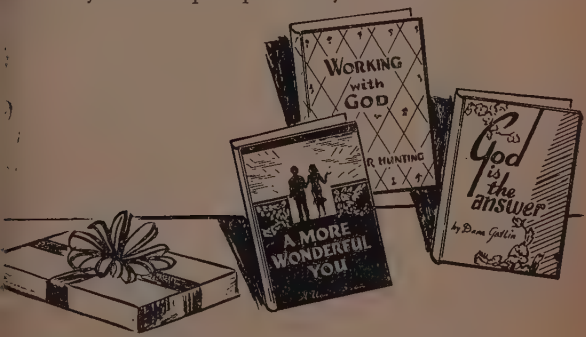
ELF-IMPROVEMENT: *A More Wonderful You*

ew this year, this is one of the most popular books Unity s ever published. Both beginning and advanced Truth stu- nts have read this collection of articles on such subjects as f-confidence, imagination, right relationship, loneliness, urity, and praise, and have ordered copies for their friends cause of the inspiration they received. $1 a copy.

A BOOK ON PRAYER: *God Is the Answer*

na Gatlin illustrates simply the unfailing method of prayer é used in solving her problems. She shows that God IS the swer, the way out of every human difficulty, and gives simple structions that anyone can apply. $1 a copy.

A complete list of Unity books appears on the foregoing ge for your convenience in ordering. Send in your order mediately to insure prompt delivery.



UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Unity Announces

"THE WEEK BEFORE CHRISTMAS"

(The new Unity Christmas Greeting Booklet)

This most appropriate Christmas Greeting Booklet will not only convey your sincere good wishes to your friends, but will help them to get the most out of Christmas. This booklet is patterned after *Daily Word* magazine, containing pages for each day of the week before Christmas, an article by Charles Fillmore, and a message from Silent Unity. On these pages are suggestions for giving Christmas a deeper meaning and taking Christmas into everyday life by means of Truth ideas and affirmations.

In addition to the fine material it contains, *The Week before Christmas* is bright and appealing in its attractively designed bluish-green and white cover with delicate lettering and lovely winter landscape.

Your friends to whom you send *The Week before Christmas* will remember you every day as they use the booklet and many times after Christmas for the added inspiration and meaning that the booklet gave to their holiday season.

Be sure to order your copies early and mail them early so that your friends may have the booklet for the week before Christmas. Copies of *The Week before Christmas* are priced at 10 cents each, or 12 for $1.

Unity's Christmas Greeting Booklet Assortment

Whether you give them as gifts, send them as cards, or tuck them under the ribbon of the gifts you wrap, Unity Greeting Booklets will be appreciated by everyone on your Christmas list. Their simple, heart-warming messages appeal to those who are not familiar with the Unity teachings as well as to Truth students of long standing. Although they are brief and require limited reading time, they carry powerful inspirational messages that are practical and can be applied to everyday life.

Unity Greeting Booklets are pocket-size and have glowing colored covers. They come to you with attractive individual envelopes ready to be addressed and mailed to your friends. A Unity Greeting Booklet requires only 2 cents postage.

Here is the complete list of titles included in this year's Christmas Greeting Booklet Assortment and especially recommended for Christmas giving:

The Week before Christmas
Christmas Blessing
The Christmas Spirit
For Thy Benediction
The Gift Imperishable
God Bless Your Christmas
God Is Blessing You Now
The Great Helper
Holy Bread
The Mental Equivalent
Sanctuary
Where I Am King

These booklets are priced at 10 cents each, and the complete assortment of 12 is just $1. To insure prompt delivery, order your Christmas Greeting Booklets today.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

For EASY CHRISTMAS SHOPPING

Simplify your Christmas shopping by giving Unit magazine subscriptions as gifts. Among the six Unit periodicals you are sure to find one for every age group one that will fill every need.

Christmas gift subscriptions you order will begi with the Christmas issue and will be announced by a attractive Christmas card bearing your name as donor

WEE WISDOM—for children—The boy or girl who learn of his relationship to God and who forms constructive though habits early has a decided advantage in life. Through charming stories and wholesome play projects that have been popular with youngsters for many years, *Wee Wisdom* gives children this advantage. Every feature is carefully chosen for its character-building qualities. Published monthly, $2 a year.

YOU—for teen-agers—Answers the needs of today's young people by inspiring them with healthy, idealistic, upward reaching ideas. *You* helps them use Truth to find the solution to their problems. Through stories and direct counseling, *You* gives them high goals to work toward. Published monthly, $1 a year.

DAILY WORD—for daily help—Starting the day with a few moments of prayer and meditation on the *Daily Word* lesson puts the reader in a cheerful frame of mind and helps him meet the day's problems confidently and successfully. *Daily Word* offers a one-page lesson, an affirmative prayer, and a Bible verse for each day of the month plus inspirational articles and poems. Published monthly, $1 a year.

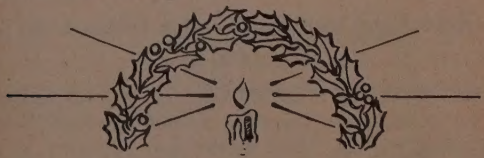
Give a Unity Magazine

WEEKLY UNITY—for new Truth students—Often spoken of as the Truth magazine for beginners, *Weekly Unity* offers instructions on how to apply Truth to one's daily life written in simple, understandable style. Once a week this magazine presents practical Truth teaching for today's living. $1 a year.

GOOD BUSINESS—for business people—Those in the business world have a wonderful opportunity to influence world conditions, and for that reason the Christ principles should have a place in every business person's life. *Good Business* shows that Christian principles form the best basis for business success and are "the last word in economics." Its articles are practical, down-to-earth, and contain a wealth of profitable ideas. Published monthly, $1 a year.

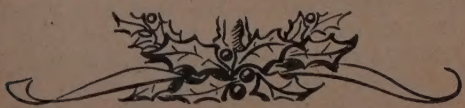
UNITY—for advanced thinkers—As a *Unity* reader you know of the fine articles it features by Charles Fillmore and other Truth writers on such subjects as health, prosperity, and daily affairs. And because you have enjoyed all its regular features, including the Sunday Lessons, the Prayers Answered column, and the fine Truth poems, you will no doubt wish to share its inspiration with some of your friends as your Christmas gift. Published monthly, $1 a year.

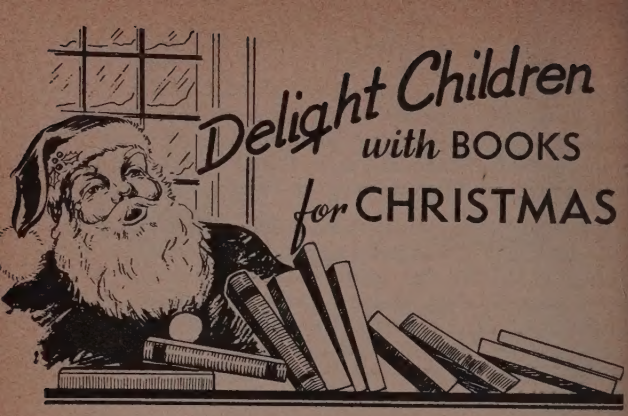
Send your order today so that it will receive prompt and efficient handling.



UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI





When children find one of these appealing, pleasure-filled books under their Christmas tree they will squeal with joy and burst into delighted smiles. Reading is a valuable pastime, and the quality of the books children read cannot be too closely guarded. Here are fine character-building stories in bright-colored covers, attractively illustrated and carefully selected to present Truth ideas to children in easily understood form. Several new books have been added this year so that you now have a wide selection that includes every age group for children:

Read-Aloud Stories by Georgia Tucker Smith
(ages 4 to 8)

BARKY AND HIS FRIENDS—(new this Christmas)—This is a collection of charming rhymed prose stories about Barky, a little dog. These stories first appeared in *Wee Wisdom* magazine. Colored stiff-paper cover, attractive illustrations. $1 a copy.

CRYBABY KANGAROO—This book tells about many other *Wee Wisdom* characters, among them Little Tippy Snow Shoes (a rabbit), Sparkle Firefly, Billy Bear, Benny Beaver, Peter Pumpkin, and Wiggie (a worm). It too has colorful illustrations and stiff-paper cover. $1 a copy.

Jet Stories by Bula Hahn (for ages 8 to 12)

ET'S ADVENTURES—This was the first of the Jet books o be published and tells how Jet Stockwell, a pioneer boy, ourneyed with his family in a covered wagon to the new rontier in the West. All the Jet books are bound in red loth and protected by colorful dust jackets. $1 a copy.

ET AND THE NEW COUNTRY—A sequel to *Jet's Adventures,* this book tells how Jet and his sister Sarah elp build a home, make new friends, and acquire an ndian pony. $1 a copy.

JET'S CHOICE—(new this Christmas)—Third in the eries; in this book Jet befriends a stranger, meets a pony-express rider, and is faced with an important decision that an change his whole life. $1 a copy.

Books on Prayer by Bill and Bernard Martin

TEACH ME TO PRAY—Children 7 to 11 will really learn to pray while they enjoy these beautifully illustrated stories. Younger children will benefit from this book also when Father or Mother leads the family in prayer. This book stresses family prayer life and contains thirty daily pages giving a Bible text, a short lesson story, and a prayer about the lesson. Stiff-paper cover, illustrations in full color. $1.25 a copy.

THANK YOU, GOD—(new this Christmas)—This book was published especially to teach younger children from 3 to 8 more about prayer. Stiff-paper colored cover, attractively illustrated. $1.25 a copy.

Make your selection and send your order today so that it may be filled before the Christmas rush begins.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Harvest Pattern

Mary L. Kupferle

We cannot entertain a doubt
concerning God's great store of good
when we behold the harvest.
Abundance of the land pours forth to give
us of His very best.
We cannot help but know
that all He has is ours to share,
with promise of a greater good when we
have proved our willingness—
a willingness to plant and cultivate
so His supply may manifest, express.
Our hands, our hearts must work with Him
if we would reap, be blessed!